The DHARAM SHASTRA

Hindu Religious Codes

Vol. 1

English Translation and Text

MANMATH NATH DUTT

COSMO PUBLICATIONS
NEW DELHI INDIA
1978

First Published 1908
Reprinted 1978

Published by :
Cosmo Publications
24-B, Ansari Road
New Delhi-110002

Printed by
Mehra offset Press
New Delhi-110002

PREFACE.

SEVERAL of my friends, from various parts of India, to whose help and sympathy I am greatly indebted for the completion of my English translations of the Râmâyaṇa, Mahâbhârata, and of other Sanskrit works, requested me to undertake an English translation of the Twenty Hindu Smṛitis which pass under the general name of *Dharma-S'âstras*. But I always expressed my reluctance to undertake the task, for I did not consider myself competent enough to do the same. It is only to satisfy the pressing request of a host of kind friends, to whom it is a sin to be disobliging, that I venture to undertake this most arduous work of publishing, in a collected form, the Text and a literal prose English Translation, with profuse Explanatory Notes, of all the *Saṁhitâs*.

Some of these *Saṁhitâs* have already been translated by some eminent scholars of the West. But no attempt has yet been made to translate all of these valuable works and publish them in a few handy volumes so that every student of Hindu Law and Literature may may easily possess them for his own use. This is indeed a sad desideratum, especially in a century when so much activity is going on both in the East and West to place the intellectual and moral greatness of the ancient Hindus before the English-knowing world. The value of *Saṁhitâs* as a sacred record of the life and customs of the ancient Hindus stands supreme over every other Hindu religious work, and it is but necessary that they should be made as much popular as possible. To

encompass this great and sacred end that I have undertaken the present work. I have very carefully collated the Text, with the help of a number of Pundits, and after carefully going through a number of Texts both in Manuscript and print. The Translation I have attempted to make as much literal as possible, keeping an eye more on accuracy than on literary excellence. To elucidate the Text and Translation I have not hesitated in appending Notes, very carefully made out, as elaborately as possible. In my opinion translations of such technical works as *Saṁhitâs* must be always very literal. And I have followed this dictum very carefully throughout the work. My object, in publishing a very carefully edited Text along with the Translation, is that the reader may go through the Translation and the Text simultaneously and learn for himself the true nature and character of the civil and ecclesiastical laws of the ancient Hindus. It is needless for me to mention here that there is not a single collected edition of the Text of the *Saṁhitâs* available in this country and elsewhere. And this surely, if not any thing else, enhances the value and utility of my publication.

A careful study of the *Saṁhitâs* is fraught with immense value and profit not only to the students and practitioners of law but to the general readers as well They will, by such a study, be not only able to form an estimate of the life and conduct, so glorious and eminent in themselves, of the ancient Hindus but will also be able to regulate their own conduct in the same light and on the same line, with such healthy innovations as the environments under which they now live so urgently require. True regeneration of the Hindus depends mainly upon the regulation of their life and conduct upon

national lines. And nowhere can they find greater light and help in forming their national life anew than in the *Saṁhitás*. Students and practitioners of law in particular will find in these works the earliest and the most genuine Texts of Hindu Laws on which they may safely base their higher studies in this most important department of Literature.

How far I have succeeded in making the Translation literal and accurate, it is not for me to pronounce any opinion. I leave it entirely to the judgment of my readers. If, however, this edition of the early Law-Texts proves successful, I shall, in a near future, undertake the Translation of all the Commentaries for the convenience and use of my legal friends and readers.

Any suggestion that my friends and readers may make for the improvement of the work will be thankfully received by me. I beg only to remind them of the fact that the present undertaking is a national work in which they all, like myself, are equally interested.

THE ELYSIUM BOWER,
January, 1906. } M. N. D

INTRODUCTION

The Scriptural writings of the Hindus are divided, in main, into two classes, namely *S'ruti* or what is heard and *Smṛiti* or what is remembered. The earliest and the most sacred religious work of the Hindus, namely, the *Véda*, belongs to the former. In it the words of revelation are preserved in their original state. And all the laws, civil and religious; which govern and regulate the life and conduct of the Hindus pass under the sacred appellation of *S'ruti*. According to the belief of the Hindus *Smṛiti* also is of divine origin ; the difference between it and the *Véda* consists in the fact that in the Hindu System of Law the sense is recorded either in the divine words or other equivalent expressions.

The history of the origin of *Smṛiti* attributes it to the Self-Sprung Brahmâ who communicated it to Manu, who again taught it to the ten patriarchal sages, *viz.*, Maríchi, Atri, Angira, Pulastya, Pulaha, Kratu, Prachétá, Vasishtha, Bhrigu and Nárada.

Smṛiti consists of three *Kâṇdas* or sections, *viz.*, —(1) *A'châra* or regulations relating to the performance of religious rites and ceremonies and the general duties of men ; (2) *Vyâvahâra* or civil laws relating to the protection of life and property with all their rules and practices ; (3) *Prâys'chitta* or those relating to the atonement for various sins committed. But all these groups of laws, religious, civil and about atonement, pass by one comprehensive term which is popularly known as the *Dharma-S'âstra*.

The *Dharma-S'âstra* of the Hindus, is not one single book but consists of the *Samhitâs* or Institutes

of holy sages numbering twenty according to the list given by Yájñawalkya, namely,—Manu, Atri, Vishṇu, Hárita, Yájñawalkya, Ushaṇá, Aṅgira, Yama, Apastamva, Samvarta, Kátyáyana, Vṛihaspati, Parás'ara, Vyása, Saṅkha, Likhita, Daksha, Goutama, Satátapa, and Vas'ishtha.

There are slight variations in the names of authors to be found in the writings of the other Lawgivers. In some works more names are seen. Parás'ara, whose name occurs in the above list, mentions also twenty Lawgivers; but in his enumeration, instead ot Yama, Vṛihaspati and Vyása the names of Kas'yapa, Gárgya and Prachétá are mentioned. In the account given of the *Samhitás* in that encyclopædic work *Padma Puráṇam* the name of Atri, which is seen in Yájña-walkya's list, is omitted and the number of thirty-six is completed by adding Maríchi, Pulastya, Prachétá, Bhrigu, Nárada, Kas'yapa, Vishwámitra, Devala, *R*is'yas'ṛinga, Gárgya, Boudháyaṇa, Paithinashi, Jáváli, Samantu, Páraskara, Lokákshi, Kuthumi.

In the Commentary of the *Gṛihya-Sútra* by Rám-kṛishṇa thirty-nine names are mentioned, of whom nine are not to be found in any of the above lists, *viz.*, Agni, Chyavaṇa, Chhágaleya, Játukaraṇa, Pitámaha, Prajápati, Buddha, Satyáyaṇa and Soma. Sometimes one person is mentioned as being the author of several Institutes, Comprehensive (*Vṛihat*), and Easy (*Laghu*), according to the nature and bulk of the work.

Besides those mentioned above, some more legislators appear to have flourished, namely,—Dhoumya, the priest of the Páṇdavás and the author of a Commentary on the *Yajur-Véda*, As'wáláyaṇa, who wrote several treatises

on religious acts and ceremonies, Bhâguri, a commentator of *Manu-Saṁhitâ* and Datta, the son of Atri.

According to the Hindus the world is divided into four *Yugás* or cycles, and each *Saṁhitâ* is considered appropriate for each cycle. Parás'ara regards *Manu-Saṁhitâ* as suited to *Satya-Yugaḥ*, that of Goutama, to the *Trétâ-*, those of S'aṅkha and Likhita to the *Dwâpara-*, and his own Institutes to the *Kali-*, *Yugaḥ*. But this distinction has never been actually observed. Truly does Strange remark:—"In fact had Parás'ara-*Smṛiti* alone been adopted as the Dharma-S'âstra of the present age it would not have been sufficient for the purpose; inasmuch as the *Vyâvahâra-Kâṇda* is entirely wanting in his Institutes; so that a professed commentary on this *Smṛiti*, is founded, in this respect, upon nothing belonging exclusively to Parás'ara, beyond a verse extracted from the *A'châra*, or the first *Kâṇda*, purporting merely that the princes of the earth are, in this age, enjoined to conform to the dictates of Justice." —*Preface* to Stranges' *Hindu Law*.

Of all the *Smṛitis*, *Manu-Saṁhitâ* is regarded by the Hindus as next in sanctity to the Védâs. It is the oldest of all the laws and its authorship is attributed to Manu himself, the son of Brahmâ. He was the most ancient and the greatest of all Lawgivers.*

---

* Regarding the antiquity of *Manava-Dharma-S'astra*, Babu S'yámá Charan Sircár, in his Introduction to *Vyávăsthâ-Darpan*, arrives at the following conclusion with which we fully concur.

"This is manifest from the following verses of *Manu-Saṁhitá* (Ch. I.). 'From that which is the first cause, not the object of sense, existing *everywhere in substance*, not existing *to our perception*, without beginning or end, was produced the divine male, famed in all worlds under the appellation of Brahma. (11) Having

YA'JNAWALKYA SAMHITA'.

CHAPTER I.

HAVING adored Yájñawalkya, the lord of Yogins (ascetics), the Munis (anchorites) said :—" Do thou describe unto us in full, the religious rites of Varṇas (four castes). ás'ramás (four orders),[1] and [those of] other inferior castes." (1)

Meditating for a while that lord of Yogins, residing in Mithilá[2] said to the Munis :—

" Know [these to be the] religious rites of the country where the antelope [roams at large]. (2)

Puráṇam,[3] Nyáya,[3(a)] Mímáṁsá,[3(b)] Dharma-S'ástra,[3(c)] Védáṅga[3(d)] [six], and the Védás[3(e)] (four in number),—these fourteen are the roots of knowledge and religion. (3)

---

1 A stage or order, or period of the religious life of a Bráhmaṇáḥ, *viz.*, *Brahmacharyyam*, student life, *Gárhastyam*, domestic mode, *Vánaprastham*, etirement in the forest and *Sannyàsa*.

2 A tract of country in Behar.

3 A class of religious literature, eighteen in number. The name Puránam, which itself implies *old*, indicates the object of the compilation to be the preservation of ancient traditions. The Lexicon of Amar Sinha gives, as a synonym of Puránam, Panchalakshanam, that which has five characteristic topics, *viz.*, (1) Primary Creation or Cosmogony; (2) Secondary Creation or the Destruction and Renovation of Worlds including Chronology; (3) Genealogy of Gods and Patriarchs; (4) Reigns of Manus; (5) History. The eighteen Puránas :—Brahma, Padma, Vishnu, S'aiva, Bhágavat, Náradíya, Márkandéya, Agni, Bhavishya, Brahmavaivarta, Linga, Varáha, Skanda, Vámana, Kurma, Matsya, Garud'a, and Brahmánda.

3a A System of Hindu Philosophy founded by sage Gautama. It gives a philosophical arrangement with strict rules of reasoning which

Manu, Atri, Vishnu, Hárita, Yájñawalkya; Us'ana, Angirá, Yama, A'pastamva, Samvartta, Kátyáyana, Vrihaspati, Parás'ara, Vyása, S'ankha, Likhita, Daksña, Gotama, S'átátapa, and Vasishtha are the promulgators of Dharma-S'ástras (religious codes). (4—5)

All [articles] that are reverentially offered to a [worthy] person determining [proper] place (and) time, and others (other religious rites) are the marks of religion, (*i.e.*, the means of attaining to the fruits of religious observances). (6)

S'rutis,[1] Smritis,[2] conduct of pious men, self-love, desire begotten of perfect determination are held [to be the] sources of religion, (*i.e.*, religious knowledge). (7)

---

may be compared to the dialectics of the Aristotelian school. The text of Gautama, *Nyáya-Sútras*, is a collection of Sútras in five books or lectures, each divided into two daily lessons, and those again are subdivided into sections.

3(*b*) A System of Hindu Philosophy, the object of which is the interpretation of the Védás. "Its purpose," says a Commentator, "is to determine the sense of revelation. It is divided into two; the prior (*Purva*) *Mímámsá* is practical as relating to work (*Karma*) or religious observances to be undertaken for specific ends; and it is accordingly called *Karma-Mímámsá* in contradistinction to the theological, which is named *Brahma-Mímámsá.*"

3(*c*) Religious Codes, *i.e.*, Samhitás.

3(*d*) Certain classes of works regarded as auxiliary to the Védás and designed to aid in the correct pronunciation and interpretation of the text and right employment of *Mantras* in ceremonials. They are six in number :—(1) *S'ikshá*, the science of proper articulation and pronunciation ; (2) *Chhandas*, prosody ; (3) *Vyákaranam*, grammar ; (4) *Nirukta*, etymological explanation of different Védic words ; (5) *Jyotish*, astronomy ; (6) *Kalpa*, ritual or ceremonial.

3(*e*) Rik, Sáman, Yajush and Atharvah,—these are the four Védás.

1 What is heard, *i.e.*, the Védás.

2 What is remembered, *i.e.*, the Puránás, D'harma-S'ástras, etc.

The seeing of átman (self) by Yoga (suppression of mental faculties), is a religion superior to that of all these works, *viz.*, performance of religious rites, good conduct, self-restraint, abstention from cruelty, charity, and Védic studies. (8)

Four persons well read in the Védás and Religious Codes, or a number of Bráhmaṇás versed in the three Védás, form a synod. Whatever this (synod) or a person foremost amongst those well versed in spiritual science, declares, is religion.[1] (9)

The Bráhmaṇás, Kshatriyás, Vais'yás and the S'udrás, are the (four) Varṇas (castes); of them the first three are the twice-born.[2] All their rites, from the very conception (Garbhádhánam) to death (S'ráddha), are performed with the recitation of Mantrás (mystic syllables). (10)

Garbhádhánam [takes place when conception is formed] during the menses; Puṁsavanam (formation of a male child), before the moving of the fœtus; Seemantonnayanam, in the sixth or eighth [month]; and Játakarma after delivery. (11)

Námakaranam [takes place] on the eleventh [day after birth]; Nishkramaṇam, in the fourth month; Annaprás'anam, in the sixth month; and Chüd'ákaraṇam should be performed according to the practices of the family. (12)

With this (performance of rites) the sin begotten of semen and blood, is dissipated; in case of women these purificatory rites are performed without Mantrás [their marriage is only accompanied with Mantrás.] (13)

---

1 The author here means that one should remove his doubts in any religious question by the determination or decision of the entire body of this Religious Synod, or by that of an expert in spiritual science.

2 They are entitled to perform the ceremony of Samskárás. They are said to be born again when they put on the sacred thread.

The Upanayanam [ceremony] of a Bráhmanáh [is performed] in the eighth year [counting from the time] of conception; [that of] a Kshatriya, in the eleventh or according to the practices of the family. (14)

After the celebration of the Upanayanam ceremony, the preceptor, after reciting *Maha-Vyáhṛiti*,[1] should teach the disciple the Védás, good and pure conduct. (15)

Having placed the sacred thread on the ear, one, with his face directed towards the north, should pass urine and excreta during the day and the period of conjunction (morning and evening), and with that towards the south in the night. (16)

Then taking the organ and raising it up, he should wash and purify it with earth and water so carefully that there may not be the least smell or a particle of [urine or excreta] left. (17)

Then seated in a purified place with his face directed towards north or east and placing his hand between the two knee-joints, a twice-born one should daily rinse his mouth with *Brahma-Tirtham*. (18)

The bases of the smallest finger, the fore-finger, the thumb and the fore-part of the palm are severally called *Prajápati-Tirtha*, *Pitri-Tirtha*, *Brahma-Tirtha* and *Deva-Tirtha*. (19)

After drinking water thrice, [one] should rinse his mouth twice with the base of the thumb and then wash the upper appertures (nostrils, etc.,) with water, natural, devoid of foam and bubbles and not brought by the S'údrás. The twice-born, (*i.e.*, the Bráhmanáḥ,

1 A mystic word uttered by every Brahmanaḥ in performing his daily Sandhyá, adoration; these Vyáhṛitis are those of *Bhur*, *Bhuvas*, and *Swas* usually repeated after Oṁ.

Kshatriya, and the Vais'ya,) are generally purified when the water reaches the breast, throat and the palate. The women and S'üdrás are purified when it merely touches the lips. (20—21)

[One] should daily bathe in the morning, sprinkle [his person] with the *A'pohisthá*-mantram, practise *práná-yáma* (suppression of the vital airs), *Süryyopasthânam* (worshipping the sun), and recite the *Gáyatrí.*[1] (22)

Having suppressed the vital airs, one should recite the *Gáyatr* thrice along with the *A'pojoytiḥ*-mantram preceded duly by a *Vyáhṛiti* united with a *Pranava.*[2] (23)

Having suppressed the vital airs, sprinkled himself with water [accompanied] with [the recitation of] *A'po-histhá*-mantram, [one] should, with his face towards the west, recite the *Sâvitrí*[3] in the evening till the stars rise. (24)

In the morning, one should sit, with his face towards the east, till he sees the Sun [and perform] the *Sandhyâ*[4] (morning and evening devotions). After the *Sandhyâ* adoration, he should worship [the sacred] fire. (25)

Then saying "I am such and such," (*i.e.*, taking his own name,) he should salute the elders and then serve his preceptor steadfastly for the fruition of his (*Swâdhyáya*) Védic studies. (26)

He should study when called [upon by his preceptor to do so] and dedicate unto him [whatever had been] acquired [by him by begging]. He should

---

1 A very sacred verse repeated by every Bráhmanáḥ at his Sandhyá (morning and evening devotions).

2 The mystic syllable OM.

3 A celebrated verse of the Rig-Védá, so called because it is addressed to the Sun.

4 Joining periods, *i.e.*, morning and evening.

secure [the preceptor's] well being by his mind, words, body, and deeds: (27)

The grateful, the submissive, the intelligent, the pure. those who do not suffer from mental and physical ailments, those who are shorn of jealousy, the good-natured, those who are clever in serving friends, those who distribute learning and riches, are worthy of receiving religious instructions. (28)

One should carry a staff, a deer-skin, a sacred thread and a belt; and for supporting himself [he] should secure alms from the house of a Bráhmaṇaḥ of unimpeachable character. (29)

Using the word *bhavati*[1] respectively in the beginning, middle, and end, a Bráhmaṇaḥ, Kshatriya, or a Vais'ya should beg alms.[2] (30)

Having offered his adoration to the sacred fire,[3] he should, with the permission of his preceptor, take his meals silently. But before it he should adore the edibles without speaking ill of them and perform the *A'pos'âna*-rite, (a kind of prayer or formula repeated before and after eating, popularly called *Gaṇd'usha*). (31)

While a *Brahmachârin* (leading the life of a religious student), one should not partake of boiled rice brought from elsewhere unless he suffers from any disease. And a Bráhmaṇaḥ[4] only is allowed to take food

1 An address of respect.

2 A Bráhmanaḥ should say,—"*Bhavati, bhikshâm dêhi,*" Madam, give me alms A Kshatriya should say,—"*Biksham bhavati, dêhi.*" A Vais'ya should say,—"*Bhiksham dêhi bhavati.*"

3 If he has not adored the fire before. It shows that aderation of the sacred fire is obligatory on every Hindu.

4 The word *Brâhmana*ḥ is particularly used here, for a Kshatriya-, or a Vais'ya-, religious student is not allowed to take food on the occasion of a *S'râddha*.

as he likes [when invited on the occasion of a] *S'ráddha*,[1] provided he does not break his vow. (32)

[A twice-born] should always avoid honey, meat, collyrium, residue of food (partaken of by any body else than a preceptor), harsh words, women, injury to animals, looking at the Sun (in the morning and evening), obscene words and calumny. (33)

He is called *guru*, who, having performed all the rites [beginning with the Garbhadhânam] delivers instructions in the Védás. He is called *âchâryya* who teaches the Védas after having performed only the ceremony of Upanayanam. (34)

[He is called] *upádhyáya* who teaches only a portion of the Védás; [and he is] called *ṛitwik* who celebrates sacrifices. Of them every one deserves greater respect according to the order [in which] he is mentioned. But the mother is superior to them all. (35)

In studying each Védá, one should lead the life of a religious student for twelve years, or for five years [at the lowest]. Some say [one should observe] *brahmacharyyam* while studying the Védás. [One should have] his hairs shaven in the sixteenth year [beginning with the conception]. (36)

The period up to the sixteenth, twenty-second, and the twenty-fourth, year, is laid down as the time for Upanayanam [respectively] for the Brâhmaṇaḥ, Kshatriya and the Vais'ya. (37)

After that, *i.e.*, (when Upanayanam is performed) they are prohibited from performing all the religious rites, [and] reciting the *Gáyatrî* till they perform the rite of the *Vrátyastoma*.[2] (38)

---

1 A religious rite performed in honor of the departed manes.

2 Name of a sacrifice performed to recover the rights forfeited by the non-performance of due Samskárás.

The first birth proceeds from the parents, and the second, from the binding of the *Mounji*[1] (investiture with the sacred thread); therefore the Bráhmaṇás, Kshatriyás, and the Vais'yas are called the twice-born. (39)

Of sacrifices, asceticism and sacred rites, the Védá alone is more powerful in bringing emancipation unto the twice-born [ones]. (40)

The twice-born, who daily studies the Rig-Védam, gratifies the celestials with honey and milk, and the departed manes with honey and clarified butter. (41)

He, who daily studies the Yajur-Védam, to the best of his power, gratifies the celestials with clarified butter and nectar, and the departed manes with clarified butter and honey. (42)

He, who daily studies the Sâma-Védam, gratifies the celestials with Soma-juice and clarified butter, and the departed manes with honey and clarified butter. (43)

He, who daily studies, to the best of his power, the Atharvaṇ of [Rishi] Angiras, gratifies the celestials with marrow, and the departed manes with honey and clarified butter. (44)

He, who studies daily, to the best of his power, the Védás in the form of questions and answers, the Puráṇás, Dharma-S'ástras (Religious Codes), [Rudra-daivata-] mantras, Gâthâs, Itihâsás (History), and other (Religious verses), sciences (Váruṇí), gratifies the celestials with meat, milk, boiled rice and honey, and the departed manes with honey and clarified butter. (45—46)

Gratified, they (the celestials and the departed manes) please him (the reader) with the auspicious

---

1 *Mounji* means the girdle of a Bráhmaṇáḥ made of a striple string of *Munja*-grass. *Mounjibandhanam* means the binding of the *Munja*-grass girdle, *i.e.* Investiture with the sacred thread.

fruition of all his desires. He, who recites [the portion of a Védá relating to a particular] sacrifice, reaps the fruit of that [particular sacrifice]. (47)

A twice-born person, who daily studies the Védás, reaps the fruits of giving away thrice the earth full of riches [as well as those] of the best ascetic observances. (48)

A perpetual religious student [who vows a life-long abstinence and celibacy,] should [for ever] live near his preceptor; in his absence, [near] his son; in the latter's absence, [near] his wife; [and in her absence,] near the sacred fire. (49)

By such a method [a religious student] who has controlled his senses, after renouncing his body, attains to the region of Brahma; he is not born again in this world. (50)

Having completed his Védâ, (*i.e.*, Védic studies) or the vows (of celibacy), or the both, and after having paid the best fee to his preceptor, he should, with his (preceptor's) permission, take his bath. (51)

[A twice-born one,] whose celibacy has not been disturbed, should marry a maiden endued with auspicious marks, (*i.e.*, shorn of all defects, such as, eunuchism, etc.), ***ananyapürvikâm*** (who had not been known by any one before or who had not previously been promised to any one), beautiful, ***asapindâm***, (*i.e.*, remote from his father's family by seven degrees and that of his mother by five,) younger in age, freed from (incurable) diseases, having brother, born in a different ***gotra*** (family), distanced from his mother's family by five degrees and that of his father by seven. (52—53)

[A maiden should be taken from] a highly respectable family, of persons well-read in the Védás, and

inheriting the virtue of ten generations [five degrees higher on both the paternal and maternal side], prosperous [with riches and servants]; but not even from [such a] family, if there be any hereditary disease. (54)

A bride-groom should be endued with all the accomplishments [enumerated above], be of the same caste and social standing, well-read in the Védás, carefully examined about his manly power, youthful, intelligent, and agreeable to all the people. (55)

There is a saying that the twice-born ones can get their wives from among the S'üdrás: I do not approve of it; for, the *âtman* (soul) itself is born there (in the wife) [as the son].[1] (56)

The Bráhmanás, Kshatriyás and the Vais'yas must take wives, three, two and one in number according to the order of their caste.[2] The wife of a S'üdra must be of his own caste. (57)

That is called a Brâhma marriage where a maiden, adorned according to one's own power, is given away to [a bride-groom] on being invitéd. A son, begotten of such [a marriage], sanctifies twenty-one generations.[3] (58)

---

1 For the purpose of begetting a son, a twice-born one must not marry a S'üdra woman. But he can, after the demise of his own caste, wife, take a S'üdra wife for the satisfaction of his carnal appetites. This is the purpos of the S'loka. If a Bráhmanaḥ, however, begets a son upon his S'üdra wife, the son does not inherit his father's property.

2 A Brahmanaḥ can take his wife, three in number, from amongst the Bráhmanás, Kshatriyás and the Vais'yás; a Kshatriyaḥ can take two wives from amongst the Kshatriyás and Vais'yás; and a Vais'yaḥ can take one wife from amongst the Vais'yás.

3 Ten generations before, ten generations after, and the soul of the begetter.

[That is called] Daiva [marriage] [in which a maiden is given to] a ṛitwijaḥ (priest), engaged in a sacrifice. [A marriage that is celebrated [after] taking a pair of cows [is called] A'rsha. A son, born of the former, sanctifies fourteen generations and that of the latter, six. (59)

[A marriage in which a maiden] is given to a soliciting [person] after saying [practise religion with her]; is called Káyah[1] [A son] begotten of [such a marriage,] sanctifies six generations [upwards] and six generations [downwards] together with the soul [of the begetter]. (60)

A's'ura [marriage is that in which] money is taken [in exchange for the bride]; Gándharva [marriage is that in which the parties] unite themselves by a vow of mutual love; a Rákshasa marriage [is that in which the maiden] is carried away by fighting; [and] a Pis'ácha marriage [is that in which] a maiden [is taken away] stealthily (while asleep or by stratagem). (61)

[In an alliance] between parties of the same caste, the hand should be taken; in that between a higher caste and a lower one, the Kshatriyaḥ should take an arrow, and a Vais'yaḥ], a goad. (62)

A father, a grand-father, a brother, one of the same family, and a brother can give away a bride. With the death of the preceding [person] the succeeding person in order [can do the same, provided that] he is in natural temper, (*i.e.*, does not suffer from insanity). (63)

[A qualified person,] not giving away (in marriage, a maiden,) will be visited by the sin of the destruction of fœtus at every time of her menses. In the absence of a giver, the maiden should herself give her away. (64)

[If a person] steals (gives to another) a maiden who had been (once) given away (either) by words or

---

1 One of the eight forms of marriage otherwise called Prajápatya.

mind, he meets with the punishment of a thief. But if a bride-groom, better than [the promised] one is got, she may be (even if promised) given away to him (the former). (65)

[If one] gives away (a maiden) without mentioning her shortcomings, [he] is punished with the highest pecuniary punishment (*uttamasâhasam*).[1] For renouncing a maiden who has no shortcomings, or for attributing (false) defect to her, one is punished a hundred times more. (66)

A virgin (maiden, or one who has been known by a man, when purified again after performing the purificatory rites, is called 'born again' (*punarbhû*). She, who having left her husband, seeks one of her own caste out of lust, is called *Svairiṇî* (an unchaste woman). (67)

A younger brother (of a woman's husband, [in his absence,] a *sapiṇḍa* (a kinsman connected by the offering of the funeral rice-ball to the manes), [in his absence,] one of the same family (*sagotra*), for begetting a son, can, with the permission of her elders, having his body rubbed with clarified butter, know a woman, who has not given birth to a son, in her season, one after another, till she conceives. Otherwise, (*i.e.*, if he knows her at any other time,) he will be condemned. A son, born by this procedure, will be [called) *Kshetraja*.[2] (68—69)

[One should make] an unchaste wife,—deprived of [all her] rights, living poorly, taking only a morsel of food, (*piṇḍamâtropajîvinîm*),[1] always chidden and lying

1 A fine of 1,000, or, according to some, 80,000 panas.

2 One of the twelve kinds of sons allowed by the old Hindu Law; the offspring of a wife by a kinsman duly appointed to raise up issue to the husband.

on earth,—live in his own house, [so that she might withdraw herself from her sinful course]. (70)

The Moon has conferred on them (women) purity; the Gandharvas, sweet speech; [and] Fire, the most exalted state of holiness; [therefore] women are most holy. (71)

[If a woman commit] adultery [mentally] [she gets] purified with her menses; renunciation [of a woman] is prescribed, [if she] conceives [by associating with a low caste man], or commits a mighty iniquity, such, as the destruction of an embryo, that of her husband, etc. (72)

One can take a second wife, [if his existing wife] drinks intoxicating liquors, suffers from any disease, is wicked, barren, dissipates money, utters unpleasant words, gives birth to female issues [only], and is inimical to her husband. (73)

But the superseded wife should (always) be maintained; otherwise a great sin is committed. Threefold objects of life (virtue, worldly profit, and pleasure) multiply there where the husband and wife help each other. (74)

[The woman], who does not see any other man, whether her husband is alive or dead, reaps great fame in this world and sports with Umâ[2] in the next. (75)

[If a husband renounces] a wife, who carries out his command, is skilful in work, who has given birth to heroic sons, (and) is sweet-speeched, she should be given one third of [her husband's] property and maintenance [if he is poor]. (76)

---

1 She will be allowed only that quantity of food which will keep her body and soul together.

2 The consort of S'iva, one of the three deities of Hindu Triad.

A wife should carry into practice her husband's words,—for this is the highest duty of a wife; but [she] should await the period of purification [if her husband] is sullied by any great iniquity. (77)

By sons, grandsons and great-grandsons, is acquired an unending family [in this world] and the celestial region hereafter;[1] for these purposes a wife should be served and well-maintained and protected.[2] (78)

Sixteen days or nights [commencing with the day of the menses] are the menstrual period of the womankind; of them one should know his wife on the night of an even day [such as, the fourth, the sixth, or the eighth, night]. This is *Brahmacharyyam.*[3] On the other hand, one should avoid *parva*[4] days and the first four days [of the menses]. (79)

[One] should [always] avoid *Maghá*[5] and *Múlá*; and thus knowing his wife, emaciated (by restricted diet and the observance of menstrual regulations) when the moon sets, a man should procreate an excellent son endued with auspicious marks. (80)

---

1 These two are the fruits of marriage, namely, the family is multiplied in this world and the celestial region is attained hereafter; one's progeny being entitled to perform the *Agnihotra* rites.

2 A husband should know his wife for the purpose of procreating sons and maintain her for religious purposes.

3 If one knows his wife under these regulations he does not lose the vow of a religious student.

4 One should not know his wife on *chaturdas'i* (fourteenth day of the moon), *ashtamí* (eighth day), *ámávashyá* (the last day of the dark half month), and the last day of the month.

5 The tenth lunar mansion containing five stars—the thirteenth day of the dark half of Bhádrapada.

6 The Asterism Múlá.

Remembering the vow of women, being faithfully devoted to one's own wife and being influenced by desire proportionate to (hers), one can know [his wife], (even at any other time except the menstrual period), for it is laid down in the Smritis that women should be protected (by every means). (81)

Women should [always] be adored by the husband, brother, father, kinsman, mother-in-law, father-in-law, husband's younger brother and the other relatives with ornaments, clothes and food[1]. (82)

Women should keep the household articles in order, be expert [in domestic works], contented, economical in expenditure, salute the feet of their mothers-in-law and fathers-in-law and be devoted to their husbands. (83)

A woman, whose husband is absent from home, should renounce sports, personal decorations, the witnessing of social festivities, laughing, and visiting other people's houses. (84)

A father should protect [a woman when she is] a maiden; a husband after she is married; and a son, in her old age; in the absence [of a legitimate protector] the kinsmen [should protect her]; independence is not for womankind. (85)

A woman, having no husband, should be taken care of by the father, mother, son, brother mother-in-law, father-in-law, or maternal uncle; otherwise she will be an object of censure. (86)

[The woman who is] devoted to the well-being of her husband, is observant of good conduct and has [her]

---

1 According to the Smritis 'one commits a great sin if he does not satisfy the sexual desire of his wife.

senses under restraint, reaps glory in this world and incomparable bliss in the next. (87)

[A wife of] the same caste existing, [a husband having many wives] should not make [a wife of] another caste perform the religious rites; in case of many wives of one's own caste (existing), the first-married one is [entitled to the performance of] the religious rites, and not the other. (88)

Having burnt a wife of good conduct with *Agnihotra*,[1] a husband should, duly and without delay, marry her again and bring fire. (89)

Sons of the same caste are begotten by [persons of the] same caste upon [wives of the] same caste. Sons [begotten] in unblamable marriages (such as Brâhma, etc.,) multiply the race. (90)

The son begotten on a Kshatriya wife by a Bráhmaṇaḥ, [is called] *Mürdhâbhishiktaḥ*; that on a Vais'ya wife, *Amvashthaḥ*; that on a S'üdra wife, *Nishâdaḥ* or *Páras'avaḥ*. (91)

Sons [begotten] on Vais'ya and S'üdra [women] by a Kshatriyaḥ, [are respectively known] in the Smṛitis [as] *Mâhishyaḥ* and *Ugraḥ*. [The son begotten on a] S'üdra [woman] by a Vais'yaḥ, [is called] *Karaṇaḥ*. The rule applies, according to the Smṛitis, to married wives. (92)

[The son begotten by a] Kshatriyaḥ on a Bráhmaṇa [woman, is called] *Sütaḥ*; [that begotten by a] Vais'yaḥ, [is called] *Vaidéhakaḥ*; [that begotten by a] S'üdraḥ,

---

1 Maintenance of and offering oblations to, the Sacred Fire. The meaning is that a husband should purify her by offering oblation to the Sacred Fire. This rule holds good in the case of those women who have not given birth to a son, or for whom no sacrifice has been celebrated, or who are not entitled to follow any other *ás'ramaḥ* or mode of life.

is *Chanḍálaḥ* driven out of the pale of all religious rites. (93)

[A son born of a] Kshatriya [mother] by a Vais'ya [father] [is called] *Mágadhaḥ*; [that begotten by a] S'ūdraḥ [is called] *Kattáḥ*; a S'ūdraḥ begets on a Vais'yá woman a son [called] *Ayogavaḥ*. (94)

A *Máhishyaḥ* begets on a *Karana* woman [a son called] *Rathakárah*. Thus *Pratiloma* (begotten by a father of an inferior caste upon a mother of superior caste) and *Anuloma* (begotten by a father of superior caste upon a mother of inferior caste) offspring are known as *Asat* (bad) and *Sat* (good) (95)

[The attainment of an] excellent (higher) caste is known to take place in the seventh, or the fifth, *Yuga* (cycle or birth) : [in case of the existence of] a degraded livelihood, equality [of lower caste takes place in the seventh, sixth, or the fifth, birth]; [the superior or inferior position and the attainment of an excellent caste of] *Uttara* (son begotten by a Kshatriyah on a *Mūrdhábhishiktá* woman) and *Adhara* (son begotten on her by a Bráhmanah) [should be determined] as before.[1] (96)

A person, leading the domestic mode of life, should daily perform the *Smárta* (prescribed in a Code of Laws) actions in the *Viváha*[2] Fire or that brought according to the division of time, and *S'routa* (prescribed in the S'ruti) actions in *Vaitánika*[3] Fire. (97)

---

1 The purport of the S'lokaḥ is:—If a Bráhmanaḥ continues to marry a girl begotten on a Nishadí woman by a Bráhmanaḥ for five generations, the son begotten thus in the sixth generation attains to the status of a Bráhmanaḥ. Thus the attainment of a higher caste takes place in the seventh generation.

2 A fire that is kept in the house for domestic rites.

3 A sacrificial fire.

Having passed urine and excreta *(S'arîrachintâ)* and duly performed the purificatory actions and cleansed his teeth, a twice-born one should recite his morning prayers. (98)

[Then] having offered oblations to Fire, [he] being self-controlled, should recite the *Sûryyadaivata*-Mantramas and study the Védâs and various other scriptural works. (99)

[Then] for getting what has not been gained and for protecting what has been acquired, he should approach the king; then, after bathing, he should offer oblations of water to the celestials and the departed manes *(Pitṛis)*. (100)

For attaining consummate result in recitation and sacrifice, he should study the Védâs (the Rik, Yajus, Sâman, and the Atharvan), the Purâṇas, the Itihâsâs, (and the entire body of spiritual sciences), according to his might. (101)

Sacrifice of animals *(Vali)*, oblation or food offered to the manes *(Swâdhâ)*, oblation to Fire *(Homa)*, study and teaching of the Védâs *(Swâdhyâya)*, and the reception of guests, are the great sacrifices of the *Bhutâs* (evil spirits), *Pitṛis* (departed manes), *Devas* (celestials), *Brahmâ*, and *Manushya* (mankind). (102)

From amongst the remnant of food offered in Fire to the celestials, [one] should procure food for the evil spirits, and then throw a portion on earth for the dogs, the *Chaṇdâlâs* (degraded caste), the crows, etc. (103)

One should daily offer food and water to the departed manes and human beings: one should daily study and teach the Védâs, [but] one should never cook food for oneself. (104)

After having fed the child, the woman who lives in

her father's house after being married, the aged, women in family way, the diseased, the maiden, the guests, and the servants, the husband and wife should partake of the residue. (105)

Before and after taking meals, the food should be converted into a substance not other than fire and nectar with the *Apos'ánaḥ* (prayer).[1] (106)

[One] should give, according to his might [food, etc.,] to all the castes [arrived] as guests. If a guest comes uninvited [even] in the night, [one should treat him] with words, earth, grass and water. (107)

Alms should be given to a beggar after having received him well; (similarly) to a Brahmachárín; [one] should feed friends and relatives arrived at the time of taking meals. (108).

[One should] place before a *S'rotriyaḥ* a big bull or a big goat;[2] one should offer him a welcome, a seat, sweet food and sweet words. (109)

A *Snátakaḥ*,[3] a preceptor, a king, a friend and relations formed by marriage (such as son-in-law father-in-law, maternal uncle, etc.,) should be offered *arghyaḥ*[4]

---

1 A kind of prayer or formula repeated before and after eating; the formulas being respectively

अमृतोपिस्तरणमपि स्वाहा and अमृतापिधानमपि स्वाहा ।

2 One should not make a gift of them or kill them for the learned Bráhmanaḥ but simply place them before him as a sort of hearty welcome.

3 A Bráhmanaḥ who has performed the ceremony of ablution which has to be performed on his finishing the first ás'ramaḥ.

4 A respectful offering or oblation to a god or a venerable person; the ingredients of this offering are:

आपः क्षीरं कुशाग्रं च दधिसर्पिः सतण्डुलम् ।
यवः सिद्धार्थकश्चैव अष्टांगोऽर्घः प्रकीर्त्तितः ॥

once a year; a *ritwik* (sacrificial priest) should again and again be [similarly honoured]. (110)

A traveller is to be known as an *atithi* (guest), and one versed in the Védás as *S'rotriyah*. [They are] both worthy of respect to a householder who desires for the region of Brahmá. (111)

Save when invited by a person of unimpeachable character, one should have no desire for food cooked by any other person. [One should] avoid fickleness of speech, unsteadiness of hands and feet and over-feeding. (112)

[One should] follow to the end of the boundary [of one's house] a *S'rotriya* guest gratified with feeding, [and] spend the rest of the day in the company of good and prosperous friends.[1] (113)

Having performed the evening devotion, offered oblation to [the three] Fires and worshipped them, [one] surrounded by servants, should take food moderately[2] [and] then go to bed. (114)

Having risen from the bed at *Brâhma-muhürtta* (early part of dawn), [one should] think of the well-being of one's soul, and, then, according to one's might and in proper time, serve virtue, worldly profit and pleasure. (115)

[One] is respected in order [according to one's endowment] of learning, religious deeds, age, friends and wealth. Endued with all these even a S'üdrah, in his old age, deserves respect (116)

---

1 *S'isthairistha* means here friends well-versed in the Itihásas, the Puranas and poetic literature and clever in carrying on conversation. We have given the literal translation in the body.

2 *Anatitriptijanaka* i.e., must not be overfed.

An aged burden-carrier, a king, a Snátaka, a woman, a diseased person, a bridegroom, and a cart-man, should [always] be given road; a king is adorable unto them all; but a Snátaka, [even] to the king. (117

The celebration of sacrifices, study and the making of gifts, [are the general duties of] the Vais'yás and Kshatriyás; the Bráhmanás have in addition to these, the acceptance of gifts, the performance of religious rites for others, and teaching. (118)

The highest duty of a Kshatriyaḥ is the protection of subjects; money-lending, agriculture, trade and the tending of cattle are sanctioned for the Vais'yás. (119)

The service of the twice-born, is [the duty of a] S'üdraḥ; if he cannot maintain himself by that, he may become a tradesman; or he may maintain himself with various works of art, but he should always do good unto the twice-born. (120)

[He should be] devotedly attached to his wife, be of pure conduct, a protector of servants and given to the performance of S'ráddha. With the recitation of the Mantram-*Namas*, he should perform the five Yajñas. (121)

Abstention from cruelty, truthfulness, not stealing, purity, control of the senses, charity, mercy, self-restraint, and forgiveness, are the religious practices for all. (122)

[One should] perform actions shorn of crookedness, and dishonesty, according to [the nature of] age, intellect, wealth, words, dress, learning, family, and deeds. (123)

The twice-born one, who has in store food for three years to last, can drink Soma-juice; [and] one, who has food in store for a year, before the drinking of Soma,

should perform the rites which ought to be performed, (*i.e.*, the Agnihotra.) (124)

One :should perform every year the Soma-Yajña; at every *Ayana* (the period of duration of the sun's passage, north and south of the equator), the Pas'u-Yajña; [at the time of :the growth of corns], the Agrayaṇa-Yajña; [and at every year], the Chaturmmásya. (125)

[The celebration of] all these becoming impossible, a twice-born one should celebrate the Vaisyánarí (Fire Sacrifice; but he should never do an inferior one, or perform on an inferior scale even a sacrifice that is undertaken with some definite object. (126)

If a sacrifice is performed with articles begged from a S'üdraḥ, one is born as a *Chandálaḥ*; .[if one does not give away] every article obtained for a sacrifice he becomes a crow. (127)

By [means of] *S'ilaḥ* (gathering of corns dropped or thrown by others), and *Unchchhaḥ* (taking of a parcel of corn thrown by others), [or] by being *Kus'úlaḥ* (having foodstuff capable of maintaining his relatives for twelve days), [or] *Kumbhíḥ* (having the same for six days), [or] having foodstuff for three days, [or] being *As'wastanaḥ* (one who has no food for the morrow), [a householder] should carry on his livelihood; of these [modes], each succeeding one is superior to the former. (128)

[One should] never accept an adverse interpretation of the Védás, gifts from unknown persons, [gain livehood] by officiating as a priest to an unworthy person, nor by singing and dancing; and [should] always be contented. (129)

When stricken with hunger, (*i.e.*, when one cannot maintain one's relatives with the ordinary revenue), a king may collect money from persons living on the boundary,

and those who are worthy of receiving services from priests. One should avoid persons who perform religious rites for vanity, who make false reasonings, follow orders of life not sanctioned in the scriptures and who follow the conduct of cranes (cheats). (130)

[One should] put on a white raiment, should dress beards and hairs and pare nails and be purified; one should not take food, before one's wife, with one piece of cloth on, or while standing. (131)

[One] should not go to a place [where there is] danger [of life], nor should one all on a sudden give utterance to unpleasant words, or do what is not conducive to [one's] well-being; one should not speak untruthful words, steal, or maintain oneself with forbidden means. (132)

[One should] wear golden Kundalás (ear-ornaments) and the sacred thread, and hold the bamboo-stick and the Kamaṇḍalu (water-pitcher); [one] should go round the image of a deity, raised earth, a cow, a Brâhmaṇaḥ and a tree. (133)

One should not pass urine and excreta in a river, in a shady place, on a public way, in a pasturage, in water and ashes; nor before fire, the sun, the moon, a woman or a Bráhmaṇaḥ, and at the period of conjunction. (134)

[One should] not eye the sun, a woman naked, or engaged in sexual intercourse; should not look at urine and excreta, and being impure, at Ráhu and stars. (135)

One should not go uncovered, while raining, reciting all the *Mantramás*, such as, "This is my thunderbolt." One should not go to bed naked with one's head towards the west. (136)

[One should not] throw into water, saliva, blood,

excreta, urine, and semen; one should neither warm one's feet on fire nor cross it over. (137)

[One should] not drink water with one's folded palms, nor rouse any person while asleep, should not play dice [or indulge in games] destructive of virtue, [and should] not lie on the same bed with a diseased person. (138)

[One should] avoid forbidden deeds, the smoke of funeral pyre, crossing the river [by swimming], and standing on hairs, ashes, chaffs, embers and skull-bones. (139)

[One] should not look at a calf drinking its mother's milk, should not enter (a city, village, or temple) by a bad road, receive gifts from a king who is miserly, and a transgressor of scriptural injunctions. (140)

Of butcher, oilman, wine-seller, prostitute, and a king (as described before in the matter of receiving gifts), every succeeding one is ten times more culpable than the preceding one. (141)

When medicinal herbs grow, on the full-moon day of *S'râvaṇa*[1] (month), or on a day, under the *S'ravanâ asterism*, or on the fifth day under *Hastâ*[2] *asterism*, one should begin the study of the Védâs. (142)

On a day under the *Rohini*[3] *asterism* in the month of *Poush*, or on an *Asthakâ*[4] *Tithi*, one should, near water, at the outskirt of a village, duly consecrate one's Védic studies. (143)

---

1 A lunar month corresponding to July and August.

2 Name of the thirteenth lunar mansion consisting of five stars.

3 Name of the fourth lunar mansion consisting of five stars figured by a cart.

4 A collection of three days (7th, 8th, 9th) beginning from the seventh day after the full moon.

At the death of a disciple, a *Ritwik*, a preceptor, a friend, or a *Srotriya* studying the same branch of the Védâ, at *Upakarmaṇ* (a ceremony performed before commencing to read the Védâ), and at *Utsarga* (dedication), the Védâs should not be studied for three days. (144)

If there is roaring of clouds in the morning and evening, an ominous sound in the sky, earthquake and dropping of fire-brands, the finishing of the Védâs and the study of the Araṇyakas should be stopped for one day and night. (145)

[Similarly, *i.e.*, the study should be stopped for one whole day and night] on Amávasyâ (the fifteenth day of the dark-half month), on the fullmoon day, fourteenth day, eighth day, on the day of solar or lunar eclipse, on the junction days of the seasons,* on the day when one partakes of food and accepts presents, on the occasion of a Srâddha. (146)

If any *pashu* (animals which are fourteen in number, *viz.*, cow, sheep, goat, horse, mule, ass and man—these domestic, and buffalo, monkey, bear, reptile, *ruru*-deer, spotted-antelope and deer—these wild ones), or a frog, mungoose, cat, horse and mouse, [happens] to pass between [a student and preceptor], or [on the day of] the hoisting and throwing down of the enemy's [standard], [Védic studies should be stopped] for one day and night. (147)

[Similarly it should not be studied] when a dog, jackal, ass, or an owl emits a noise, [when] the Sâmans

* Here the word *Ritu* refers to the summer, rainy and winter seasons, *i.e.*, on the *Pratipad* day of Chaitra, S'*ravana*, and Agra hâyaṇa, the Védá should not be studied.

are sung [when there is any sound] of arrows, [when] the cry of a person in danger [is heard], near an unholy [place or object], a dead body, a S'udra, a degraded caste, a cremation-ground, a fallen person, an unholy place, in an impure state, when the muttering of clouds and thunder is heard, when the hand is yet wet after eating, within water, in the middle of the night, when high winds blow, when ominous dust is showered, when the quarters are ablaze, at the periods of conjunction, when any fear (proceeds either from a king or a robber), while running, when a bad smell comes, when a good person arrives at the house, while going on an ass, camel, chariot, elephant, horse, boat, tree, or a desert. These thirty-seven are known as periods not fit for Vedic studies. (148—151)

[One should not] cross an idol, a *R*itwik, a Snátaka, a preceptor, the shadow of another's wife, blood, excreta, urine, saliva, turmeric etc., that had been rubbed on the person, and others (*i.e.*, water used for bathing, etc.) (152)

A learned Bráhmaṇaḥ, a serpent, a Kshatriya king and ones' ownself should never be treated lightly. One should desire for riches until death, but one should never cut any person to the quick. (153)

[One should] throw at a distance [from the house] remnants of food, excreta, urine and water used for washing feet; and should daily follow the rules of conduct laid down in the *S'rutis* and *Smṛitis*. (154)

One should never touch with foot, a cow, a Bráhmaṇaḥ, fire and the remnant of cooked rice left after eating; should not vilify or chastise another; but one can reprove a son or a disciple [at the time of teaching]. (155)

[One should] perform religious rites carefully by deeds, mind and words; one should not perform a religious rite which is censured by the people and which does not lead to the celestial region [even if it is sanctioned in the Scriptures]. (156)

Having renounced dissensions with mother, father, guest, brother, *Jámi* (sister, daughter or daughter-in-law) *Samvandhi* (father-in-law, brother-in-law, etc.,) maternal uncle, an old man, a boy, a diseased person, a preceptor, a physician, a dependant, a friend, a R*itwik*, a priest, son, daughter, wife, servant, sister and kinsmen, a householder conquers all the regions. (157—158)

One should not, without uplifting the five *piṇdas* (funeral cakes), bathe in a pool of water belonging to another person. [But one can] bathe in a river, a tank, dedicated to a deity, a pool and a fountain. (159)

One should avoid the bed, seat, garden-house and the conveyance belonging to another person; one should not, except at a critical moment, partake of the boiled rice of a person who is not [entitled to maintain] Fire. (160)

A miser, one fettered in a chain, a thief, a eunuch, an actor, one living on bamboo (*i.e.*, bamboo-made articles), one notorious for doing evil deeds, a usurer, a public woman, a multitude of men, one initiated into a sacrifice before *Agnísthoma*, a physician, a person in difficulty, an angry person, a loose woman, a drunkard, an enemy, a wily wight, a terrific [person], a degraded [individual], a *Vrátya* (a man of the first three classes who has lost caste owing to the non-performance of the principal Saṁskárás or purificatory rites, (especially the investiture of the sacred thread over him), a vain man

(*i.e.*, who performs religious works for name), one who partakes of eaten food, a woman having no husband or son, a goldsmith, one under the sole influence of a woman, one who works as a priest for the [entire] village, the seller of weapons, a blacksmith, a weaver, the seller of dogs, a cruel king, a washerman (or dyer of cloth), an ungrateful person, one who lives on killing animals, one who removes the dirt of clothes, the seller of wine, one whose house is visited by a paramour, one who points out others' faults, a liar, an oilman, a panegyrist, a seller of Soma-juice,—the food of all these persons should not be partaken of. (161—165)*

One should avoid food which has not been reverentially offered to an adorable person, useless meat (*i.e.*, of an animal which has not been sacrificed before a deity), which is full of hairs and worms, which though sweet by nature becomes acid when mixed with curd, which has been cooked a night before, which has been partaken of by another, which has been touched by a dog, which has been looked at by a degraded person, which has been touched by a woman in menses, which is offered with an announcement (who will eat this?), which, though belonging to one, is offered in another's name, which is smelt by a cow, eaten by a bird and has been knowingly touched by foot. (166—167)

---

* By the regulation "the boiled rice of a person who is not entitled to maintain Fire should not be taken," it has been laid down that the food of the S'udrás is not to be taken. But there were exceptions to this rule, and one could partake of the food of a servant, a cowherd, of one with whose family hereditary friendship had been maintained, of one who acted as a partner in the cultivation of lands, of a barber and of one who entirely surrendered himself. But this law no longer holds good now.

Of S'udrâs: the food of a servant, of a cowherd, of one with whose family hereditary friendship has been maintained, of one with whom one cultivates land in half shares, of a barber, and of one who entirely surrenders himself, could be taken. (168)

An edible, which has been prepared a night before, and one, prepared with clarified butter or oil, and kept for some time, may be taken. Cakes of wheat and barley and that made of milk (dried up), [even] if not made with clarified butter or oil, [may be taken,] if they are not sour to the taste. (169)

[One should] avoid the milk of a *Sandhinî* (a cow in heat, *i.e.,* united with a bull or impregnated by him, or a cow milked unseasonably), of an *Anirddas'ahâ* (within the ten days of impurity caused by the birth of a calf), or of one which has no calf, [as well as] that of a camel, a mare, an animal having two udders (excepting a she-goat), of wild animals (excepting a she-buffaloe) and of an ewe. (170)

[One should avoid] *havi* (clarified butter) made for the worship of a deity, [before the adoration is finished,] the juice of a pot-herb, that of a red-coloured tree, that of trees born of cuttings, meat of animals not offered in sacrifices, those born in a place where excreta is passed, mushrooms, meat of animals living on flesh, of *châtaka*, (a bird which lives on rain-drops), parrot, *pratuda* (such as hawks, parrots, crows, etc.,) *tittibha* (a kind of bird), crane, horse, swan, domesticated animals, heron, water-fowl, *chakravâka*, *valâkâ*, *vaka*, *vishkira*, useless (*i. e.*, not made for a deity) *kṛisara* (a kind of food made of boiled sesame seeds), *saṁyâva* (made of milk, molasses and clarified butter)

páyasa (made of milk, rice and sugar), *saskuli* (wheat boiled in clarified butter); (171—173)

[the meat of the birds] *sparrow*, *dronakáka*, osprey, fowls living on trees, geese, wag-tail, *Mriga*-birds whose species are not known; (174)

[the meat of] *chásha* (bird) and of birds having red-feet, that of an animal killed at a slaughter-house and dried meat or fish. If one knowingly eats the same, one should fast for three days. (175)

Having knowingly eaten onion, [the meat of] domesticated hog, mushroom, village fowls, garlic and turnip one should perform *Chandráyaṇam.** (176).

Sédhas (porcupine), crocodiles, tortoises, porcupines and rhinoceros—these five-nailed animals, and of fish, *Siṁhásya*, *Rohita*, *Páthina*, *Rájíva* and lobsters are allowed to be eaten by the twice-born. Listen now to the regulations regarding what meat should be taken and what not. (177—178)

[Taking meat] when life is in danger, at a S'ráddha, [as well as] *prokshita* (meat of an animal offered in fire for a sacrifice) and taking [the residue of] meat after having offered it to the twice-born, the celestials and the departed manes, does not lead to the commitment of any sin. (179)

That person of wicked deeds who slays animals improperly (*i.e.*, not according to proper rites), lives in a

---

* A religious observance or expiatory penance regulated by the moon's age (the period of its waning and waxing); in it the daily quantity of food, which consists of fifteen mouthfuls at the full moon, is diminished by one mouthful every day during the dark fortnight till it is reduced to zero at the new moon and is similarly increased during the light fortnight.

dreadful hell for days equal in number to the down (standing on) the animal's (body). (180)

From the renouncement of meat a Vipra attains to all the desired-for objects, the fruits of a horse-sacrifice, [and is respected like an] ascetic, although living like a householder. (181)

The purification of gold and silver [vessels], of pearl-cysters, sacrificial vessels, *graha*, stones, vegetables, cords, roots, fruits, clothes, *Vidala*-skin and others, of [*Prokshaṇi*] vessels, and *Chamasa* (milking vessels) is, obtained by [mere] water, and that of *Charu,** *Sruk,*† *Sruva,*‡ and of other§ vessels covered with clarified butter, with hot water. (182—183)

[The purification of] *Sphya* (a kind of sacrificial vessel called *Vajra*), winnowing basket, sacrificial antelope-skin, paddy, pestle, mortar and car, [is also made by hot water]. The sprinkling of water [also purifies] beddings and a collection of raiments. (184)

Paring or cutting purifies vessels made of wood, horns and bones; vessels containing fruits are purified [when] rubbed with the hairs of a cow's tail; sacrificial vessels [should be purified with] palms [and be used in sacrifices.] (185)

Woolen and silken raiments [are purified with] the ashes of plantain leaves, earth, cow's urine and water; *aṁs'upātta* (a kind of silk-cloth), with *Bael* fruits and blankets with cow's urine and water. (186)

---

* An oblation of rice, barley, and pulse boiled for presentation to the celestials and the manes.

† A sort of wooden ladle, used for pouring clarified butter in Sacrificial Fire; (usually made of trees like Palás'a or Khadira).

‡ A sacrificial ladle.

§ A kind of sacrificial vessel.

Silken raiments [are purified] with *gaurasarshapa* (cow's urine and water) and earthen vessels [if not particularly impure] with being burnt again. The hand of an artisan, articles for sale, articles obtained by begging, and the face of a woman, are [always] pure. (187)

The purification of earth [is encompassed by] rubbing, burning, or in time (*i.e.*, till the sign of the impure object is entirely destroyed), or by the sprinkling of cow-dung and water, or by rain, or by digging, or by rubbing with cow-dung. A house [is purified] by rubbing, and pasting [with cow-dung].* (188)

Any edible being made impure by the smell of a cow, or by hairs, insects and flies, water, ashes, or earth should be thrown into it for its purification. (189)

Tin, lead, copper and brass [are purified by] water mixed with ashes, that mixed with acid or [simple water; bell-metal and iron, by water [mixed with] ashes; and clarified butter [and similar] other substances [by mixing them with a profusion of them.] (190)

[The purification of] impure gold and silver [is encompassed by] the removal of smell by [the application of] earth and water; *Vaks'asta* (*i.e.*, any article that is always spoken of as being pure), any article washed by water and any that is not known, are [always] pure. (191)

Water that gives satisfaction to the cow, that is in its natural state and is on earth (*i. e.*, even when placed in an impure ground), is always pure. (192)

---

* The purport of the s'loka is that a house, should be daily cleansed and rubbed with cow-dung, the latter being regarded by the Hindus as a great disinfectant.

The meat of an animal killed by a dog [or by a] Chandála, and of animals which live on flesh, [are, also, pure]. (192)*

The rays of the sun, fire, dust, shade, cow, horse, earth, air, frost and fly, even when touched [by a Chandála], are [always] pure, [and so] is a young one while sucking milk. (193).

The face of a goat and horse is pure, but that of a cow, or the impurities of a person's body are not so The roads are purified by the rays of the sun, moon, and the wind. (194)

Drops of water begotten in the mouth, drops [of water left after] rinsing, [and] beards inside the mouth are pure; [things] fixed on the teeth and not dropped, are [also] pure. (195)

After bathing, drinking water, yawning, sleeping, eating, walking, putting on cloth, weeping, [as also after] reading, [one should] rinse his mouth again, even if he has done it once [before] (196)

Mud and water lying on a roadside and buildings made of burnt bricks, when touched by Chandálas or by other degraded castes, and by dogs and crows, are purified by air. (197)

Having practised penances, Brahmá created the Bráhmanás for protecting the Védás, pleasing the celestials and the departed manes, and for upholding religion. (198)

Bráhmanás, endued with Vedic studies, are superior to all [the other castes]; of them those, given to the performance of religious acts, are superior; of them those, gifted with the knowledge of self, [are superior]. (199)

---

* This is the last half of the *s'loka* so numbered.

The worthiness of a person is not [determined by] mere learning or asceticism; but he is known as a worthy person in whom both these exist. (200)

A cow, earth, sesame (seed), gold and other [similar articles], after being duly adored, should be given to [a qualified] person; nothing should be given by a learned person, seeking his own well-being, to an unworthy person. (201)

Nothing should be accepted by a person devoid of learning or of ascetic observances; having accepted [a present], [such a person] takes the giver and his own self downwards. (202)

[Presents] should be daily given to a worthy person, specially on [particular] occasions (such as solar and lunar eclipses, etc.); [even when] solicited, [presents] should be made with reverence and according to one's own might. (203)

Good-tempered kine, giving milk, having golden horns and silvery hoops, and covered with cloth should be given away with vessels made of bellmetal and with *dakshiná.** (204)

The giver of such kine enjoys the celestial region for years corresponding to the number of down standing on their body. If any of them happen to be of the *Kapila*† kind, [the gift], again, rescues his family up to the seventh generation.‡ (205)

---

* A money present that is given to a recipient along with other presents on the occasion of a religious ceremony: for a Hindu believes that no gift is made perfect unless it is accompanied with a little money gift proportionate to one's own power.

† A brown-coloured cow is considered very auspicious.

‡ *i. e.*, liberates from the fetters of worldly existence not only his own self but six generations upwards.

[If one], according to the full complement of ordinances, gives away an *Ubhayatomukhí** cow, the giver of such [a cow] enjoys the celestial region for years equalling the number of the down [standing] on her body [as well as that of her] calf. (206)

From the time [when] the two forelegs and the face of the calf, coming out of the womb, become visible till the hour she gives birth to it, the cow is to be known as the earth. (207)

Giving away some one (*i.e.*, whether gold-horned or not) either a *dhénu* (*i.e.*, a cow yielding milk at the time), or an *adhénu* (*i.e.*, not barren, though not yielding milk at the time), if she is not diseased or weak, the giver wins great glory in the celestial region. (208).

To remove the fatigue of a fatigued person, to attend the sick, to worship the celestials, [to adore the feet [of a worshipful person], and to clear the residue of the food [partaken of by] a twice-born, is tantamount to the gift of a cow. (209)

By making gifts of earth, lamp, horse† food, cloth, water, sesame seed, clarified butter, shelter to a foreigner, *naivéshika* (a maiden), gold, and a beast of burden, one acquires great glory in the celestial region. (210)

By making gifts of houses, corns, cheering words of reassurance, (*i.e.*, of freeing from fear or terror), sandals, umbrellas, garlands, pastes, conveyances, trees, articles liked [by the recipients], and beds, one becomes greatly happy. (211)

The Védá‡ is full of all gifts;§ therefore it is the

---

* The name of a cow: the description occurs in the next s'loka.

† Some Texts read *Deválayam*, *i. e.*, Temple.

‡ The word in the Text is *Brahma*: it means here the Védá.

§ The word in the Text is *Sarvadánamayam*: it means here 'that the fruits of all gifts are in the *Védás*, and, therefore, it is the highest

highest gift; by giving it, one acquires the undecaying region of Brahmá. (212)

Even being qualified, one, who does not accept a present, attains to those regions which belong to those persons who always make profuse gifts. (213)

Kus'a, vegetable, milk, fishes, scents, flowers, curd, earth, meat, bed, seats, and corns should never be refused; nor water. (214)

[Articles], brought unsolicited, may be accepted even from the perpetrators of iniquitous deeds, but not from unchaste women, eunuchs, outcastes and enemies. (215).

For the adoration of the celestials and guests, for the maintenance of elders and servants, and for the maintenance of one's own self, [one can] accept presents from all. (216)

Amávashyá,* *Ashtaká*,† *Vriddhi*,‡ the dark half-month, the two *Ayanas*,§ the time fit for receiving the meat of antelopes, etc., the time when a qualified *Bráhmaṇa* comes,‖ the period of the Sun's equinoctial passage, the period of the Sun's passage from one Zodiacal sign to another, the appearance of a Portent foreboding

---

of gifts. Some Texts read *Sarvadharmmamayam*, *i.e.*, which contains all forms of religion; but we prefer the former reading, for the Context above refers principally to Gifts.

* The last day of the dark-half month.

† A collection of three days (7th, 8th, and 9th), beginning from the 7th day after the Half-Moon; the eighth day of three months on which the Manes are to be propitiated.

‡ The Impurity caused by childbirth in a family.

§ The Sun's passage, north and south of the equator; *dakshinam ayanam*, winter solistice; and *uttaram ayanam*, summer solistice.

‖ This has been explained in the subsequent *s'lokás*.

great calamity, *Gajachhâyâ*,* the lunar and solar eclipse, the time when one is particularly disposed to perform a *S'râddha*, are known as the periods [fit for the performance] of a *Srâddha*. (217—218)

A youthful person, who has studied the four Vêdás; a *S'rotriya* (born in a good family); one endued with the knowledge of *Brahman*; one who knows the meaning of the *Véda*; one who is a *Jyésthasâmâ*,† a *Trimadhu*,‡ a *Trisuparna*,§ a *Ritwik*, a sister's son, a son-in-law; one who has the sanction of the *S'âstrás* for holding a sacrifice; a father-in-law, a maternal uncle, a *Trinâchikéta*,‖ a daughter's son, a disciple, a relation by marriage, a friend; one who is steadfastly given to the performance of religious rites; one who is given to the practice of austerities; an Agnihotri; *Brahmacharinâs*,¶ and the *Brâhmanâs* who are given to the service of parents,—are the treasures of a *S'râddha*.$ (219—221)

A diseased person (suffering from leprosy; or), one of defective limbs; one having extra limbs; one having

---

* The thirteenth day of the month when the Moon is in *Maghâ*, *i.e.*, the tenth lunar mansion containing five stars and the Sun is in *Hastâ* *i.e.*, thirteenth lunar mansion consisting of five stars.

† One who duly studies the *Sâman* called *Jyéstha Sâma*.

‡ Who studies carefully that portion of the *Rig-Véda*.

§ Who studies carefully that portion of the *Rik* and *Yajush*.

‖ Who has read carefully that portion of the *Yajur-Véda*.

¶ The two classes of *Brahmachârinâs*, namely *Upakurvanak* and *Naishtika*, *i.e.*, one in a state of pupilage and desirous of becoming a householder, and one vowing perpetual celibacy.

$ *i.e.*, These twenty-three classes of persons are qualified in helping the performance of a *S'râddha*. In the Verses 217-218 the Author describes the time fit for the performance of a *S'raddha*, and in 219-222 he describes the qualified persons. Some Commentators regard the first seven, the fourteenth, the twenty-first and the twenty-second as the leading *Brâhmanâs*. Others hold that the first three epithets signify particular classes.

one eye; a son of a widow re-married; one who has deviated from his vow of celibacy by doing interdicted acts; a *Kuṇda* (a son begotten on a married woman by a paramour), a *Golas* (a son begotten on a widow by her paramour); one having bad nails; one having black teeth; one who teaches by taking fees; a eunuch; one who speaks out the defects of a maiden; one suffering under the ban of an imprecation; one who injures a friend; a slanderer, a seller of *Soma*, a younger brother married before* the elder; one who has renounced his parents and preceptors;† one who has partaken of a *Kuṇda's* food; the son of an impious person, the husband of a widow, a thief, the performer of deeds interdicted in the *S'âstrás*,—are censured (*i.e.*, considered unqualified to perform a *S'ráddha*). (222—224)

[A person, desirous of performing a *S'ráddha*] should invite such *Brâhmaṇás* on the day previous remaining himself self-controlled and purified [all the while]; they too (*i.e.*, the *Brâhmaṇás*), should control their words, minds, body and deeds. (225)

Having invited them in the evening, he should receive them with questions of welcome and make them sit after they had purified their hands‡ and rinsed their mouths. (226)

On a little low ground in the south completely cleansed and purified, [he should], according to his might,

---

* The term includes also a younger brother who adores the Sacred Fire before his elder brother has done so, a person who gives his daughter in marriage to such a person, and a priest who performs religious rites for such a wight.

† It also includes him who renounces his wife and son without just reasons.

‡ *i.e.*, He should take up *Kus'a*-grass in his hand as also the *Brâhmanás*.

[make] an even number [of *Brâhmaṇâs* sit] [on an occasion of a] *Daiva* (*i.e.*, *Abhyudayika S'râddha*), and an uneven number [on the occasion of a] *Pṛitrye* (*i.e.*, *Pârvaṇa S'râddha*). (227)

In a *Daiva* [*S'râddha*], two *Brâhmaṇâs* [should be seated with thieir faces towards] the east; in a *Pṛitrye* [*S'râddha*], three towards the north; [if incapable,] one on each occasion. [Similarly in the *S'râddha*] of a maternal grandfather, and others. *Vaishwadaivikam* (offering to all the Deities), [may be performed once]. (228)

Having offered water for washing hands and *Kus'a* grass for making seat, [one,] ordered [by them], should invoke [the *Vishwadévás*] with the Rich (Mantram)—"*Vishwadévás sa.*"* (229)

Thereupon having scattered wheat around, and sprinkled water in a vessel purified and containing two blades of *Kus'a* grass [wit' the Mantram]—"*S'annodêvi,*" [he should scatter] wheat [with the Mantram],—"*Yavosi.*" (230)

With the Mantram,—"*Ya-divyá,*" [he should] dedicate the *arghya* into the hands [of the *Brâhmaṇás*], after having given water, scents, garland, incense, cloth and lamps. (231)

[Then he should] present coverings and water for purifying fingers; then making the sacred thread hang over the right shoulder, [he should] circumambulate the departed manes; then giving twice as much *Kus'a* grass and invoking the *Pitṛis* (departed manes) with the Mantram,—"*Us'antaste,*"† he should, ordered [by them],

* May *Vishwadévás* come here.

† Means "Be seated, O ye."

recite [their names, *i.e.*, adore] with the "*Ayanti na*."* (Mantram). All works, done by wheat, should be performed with sesame seeds. [He should] perform, as before, the *arghya* and other rites (232—233).

Having dedicated the *arghya* and placed duly in a vessel what comes down [from a *Brâhmaṇa's* hand], one should turn it upside down [with the Mantram,]—"*Pitribhyâs sthana masiti.*"† (234)

Then having taken up food, soaked in clarified butter, for offering oblation to Fire, he should ask [the *Brâhmaṇâs*, saying,—[I shall offer oblation to Fire]; ordered [with the Mantram,]—"*Kurushya*" (do), and having offered oblation to Fire, as laid down in the case of a *Pitṛiyajña* (the sacrifice performed for the departed manes), [he should], being self-controlled, place the residue of oblation in vessels, available at the time, but preferably in those made of silver. (235—236)

Having placed the food, inspired the vessel with the Mantram,—"*Pṛithivi pâtram,*‡ *&c.*" and recited the Mantram,—"*Idane Vishṇurvichakrame,*"§ he should place on that food the thumb of a twice-born (*Brâhmaṇa*) (237)

Having recited thrice the *Gâyatrî* with *Vyahṛiti* and [the Mantram,]—"*Madhuvâtâ,*" [he should] say,—["eat] at your pleasure;" [they, too,] having controlled their speech, should eat. (238)

Without being angry and hasty, he should give *Havishya* (vegetable diet with rice), doing them good till it gives gratification, after having recited the sacred Verses recited before. (239)

---

* The Mantram means "Come ye".

† Means "Be thou a seat to my *Pitris* (ancestors)"

‡ *i.e.*, the earth is the receptacle.

§ May Vishnu come here.

[Then saying],—"Be ye satisfied with this boiled rice,", and obtaining permission [to take] the remnant, he should scatter the food on the ground and give [them] water once again. (240)

Taking up all the boiled rice and mixing it with sesame seeds, [one] should, with his face directed towards the south, offer *pindân* (funeral cakes) near the residue of the food [partaken of by the *Brâhmanâs*] [as is the case in a] sacrifice for the departed manes. (241)

Similarly [funeral cakes should also be offered to] the maternal grandfather [and his two generations upwards]; then he should offer water [to the *Brâhmanâs*] for rinsing the mouth; "*Svasti*" (may it be well with one), should be said; he should then perform *Akshayyodakam*.* (242)

Then giving *dakshinâ*, according to his might, he should recite "*swadhâ*;"† being ordered to say, [he should exclaim],—"*Swadhâ* (obeisance) unto the *pitris*." (243)

[After the *Brâhmanâs*] had said,—"*Astu swâdhâ*" (here is *swâdhâ*), he should sprinkle water on the earth: [he should next say],—"May Vis'wadévâs be pleased;" the *Brâhmanâs* saying,—"Yes," he should recite the following (Mantram):—(244)

"May [the number of) givers, [of the knowledge of the] *Védâs*, and children multiply in our family: may reverence for *S'râddha* and other rites not disappear, and may objects to be given away be in profusion. (245)

---

* A rite in which one should give water into the hands of the *Brâhmandâs*, saying,—"May the fruits of this rite be unending," and they, too; replying.—"So be it."

† An exclamation uttered on offering an oblation to the Manes, meaning obeisance.

6

"May our food be manifold; may we get *Tithim* (auspicious occasions for performing *S'râddha*); may we get solicitous persons, and may we never beg."* (246)

Having said these [sweet words and having bowed [unto them, he should] send [them away] with the Mantram,—" *Vâje Vâje,*†" and being delighted, [he should perform the ceremony of] sending away in the order of precedence from the father upwards.‡ (247)

After having made erect the *pitri*-vessel, the same *arghya*-vessel in which *Samsravâs* (water from the hands of the *Bráhmaṇás*) had been formerly deposited, he should send away the *Viprás*. (248)

Having followed [them to the boundary of his house,] with circumambulation from the left to the right,§ he should eat [the residue of] the food partaken of by the departed manes; he should, then, live like a *Brâhma-chârin* (*i.e.*, lead a continent life) for the night together with the *Brâhmaṇas*. (249)

Having thus performed the *pradakshiṇam*‖, one should, on the occasion of a *Vriddhi S'râddha* (*i.e.*, when an offering is made to the manes on prosperous occasions;

* This *s'loka* is not given in the body of the Text published from the A'nandâs'rama, but is inserted in the Note, as being the reading of Boudhâyana.

† A Vedic Prayer, of which Vas'ishtha was the Author, with which the *Brâhmaṇâs* and the divinities are sent away after the termination of a sacrifice.

‡ He should first send away the father and then the grandfather, and so forth.

§ The word in the Text is *pradakshinam*; circumambulation from the left to the right, so that the right side is, always, turned towards the person, or object, of circumambulation; a reverential salutation is made by walking in this manner.

‖ *i.e.*, Circumambulate the Souls o the departed Manes.

such as, the birth of a son, etc.,) adore the *Nândimukha Pitṛis;** [in this,] funeral cakes should be made with barley mixed with curd and jujube. (250)

Wearing the sacred thread over the right shoulder (*apasavyavat*), [one should perform] the *Ekôddishtham*; [in which] no oblation is to be offered to a Deity, [in which] there should be one *arghya* and one *pavitraka*† and which should be shorn of invocation and *agnikaraṇam* (*i.e.*, the casting of the *piṇḍâṇ* into the fire). (251)

One should say,—"*upatishthatâm*," instead of [the Mantram used in the performance of] "*Akshayyodakam*;" and "*abhiramaytam*,"‡ while sending away the *Brâhmaṇâs* [instead of the Mantram "*Vâje Vâje*"]; [the latter will say],—"*Abhiratâs Sma*."§ (252)

For the purposes of offering *arghya* [to the departed manes, one] should make four vessels containing scented water and sesame seeds; [then the water remaining in the *Pitṛipâtras*, vessels known as] the *Prêtapâtra*‖ should be discharged into (the vessels containing oblations for the departed manes). (253)

---

* The class of Manes, or deceased ancestors, to whom the *Nândi mukha S'râddha* is offered, *i.e.*, a *S'râddha* ceremony performed in honour of the Manes preliminary to any festive occasion; such as, marriage, etc.

† A ring of *Kus'a*-grass worn on the fourth (ring) finger; it may, also, mean two blades of *Kus'a*-grass used in purifying and sprinkling *ghee*.

‡ *i.e.*, "Be ye satisfied."

§ "We are satisfied."

‖ A vessel containing oblation for the departed spirit of the father. The word *Prêta* is applied to father here; the meaning of the *s'loka* is:—Four vessels should be made; then the water in the first vessel called *Prêtapâtra*, *i.e.*, the one intended for the father, should be divided into four parts, three of which should be placed in the three *Pitri*-vessels intended severally for the grandfather, the great grandfather and the latter's father.

[Reciting] the two [Mantras],—"*Ye Samânâs.*"* The last portion [of the rite, *i.e.*, of invitation of the *Brâhmaṇâs*, etc.,] should be performed as before. This "*Sapiṇḍikaraṇam*" and "*Ekoddistham*" may be performed even by a woman.† (254)

For one full year, one should give boiled rice and pitchers full of water to a *Brâhmaṇa* [in honour of] the person whose "*Sapiṇḍikaraṇam*" takes place within one year afterwards.)‡ (255)

For one year, "*Ekoddistha*" should be performed, every month, on the date of the death, or every year; "*A'dya-S'râddha*" [should be performed], on the eleventh day. (256).

[One should] give funeral cakes to kine, goats and *Brâhmaṇâs*, or throw [them] into the fire or water; if the *Viprâs* remain seated, [he] should not cleanse the remnant of the food partaken of by the twice-born. (257)

The departed manes become gratified with the proferred [oblations of] *Haviskya* for one month; with *Pâyasa* (sweetened boiled milk, and rice) for one year;

---

* The Text is elliptical; it means:—For the purposes of offering *arghya* to the evil spirits, four vessels should be made ready with scented water and sesame seeds. Then, dividing into four parts the water deposited in the *Prêtapâtra*, one should place three parts in the three vessels intended, in case of a *Spaindikaranam* for a grandfather, great grandfather, and the latter's father, with the Mantram,—"*Yesamânâs.*"

† *Mitâkshara* says that this *S'râddha* should be, also, performed for the mother, indicating that no oblation should be offered to the maternal manes on a *Pârvana S'râddha*. Some, therefore, explaining the Text say,—"*Ekoddistha* should be performed even for the departed souls of one's own female relatives."

‡ The word in the Text is "*arvak*," which means "subsequent to a certain time," *i.e.*, whose *Sapindikaranam* takes place within one year either on account of a childbirth, or for the sake of family custom, or on accouut the death of the qualified person.

with fish, venison, mutton, meat of birds, goat, spotted antelope, *Ena* (deer), *Ruru* (deer), boar (pork), and hare,—successively for one month more. (258—259)

The meat of rhinoceros, and of fish having large scales, honey, the food of ascetics (such as, rice growing without cultivation), the meat of black goat, *kâlas'âka* (black pot-herb), the meat of an old white goat [offered at a *S'râddha*], whatever one offers while at Gayâ,* or on a *Trayodas'î* (thirteenth day of a fortnight) marked by *Maghâ* in the rainy season (*i.e.*, in the month of Bhâdra), is said to yield un-ending fruits; there is no doubt [in it]. (260—261)

He, who always, performs *S'râddha* on all the days, beginning with the first (in the dark half of the month,) leaving off the fourteenth, obtains [in order] a [good] daughter, a [good] son-in-law, animals (goat, etc.), leading sons, [success in] gambling, agriculture, trade; two-hoofed animals (kine, etc.), one-hoofed animals (horse etc.); sons endued with *Brahma*-energy; gold, silver, tin; supremacy over his own kith and kin; and all desired-for objects. On that day (*i.e.*, on the fourteenth), (oblations in *S'râddha*) should be offered to those who had been killed by weapons.† (262—264)

One, who, endued with faith and reverence and shorn of pride and egoism, duly performs a *S'râddha*, [on days] beginning with [the one marked by the asterism] *Krittikâ* and ending with *Bharanî*, obtains the celestial region

---

* *i.e.*, While performing *S'râddha* at Gâya or on a *Trayodas'î* day.

† There are some variations in the reading of the Text published in Bombay. There is *jnâti* for *putrân*, and *sutân* for *tathâ*. In the said edition, the second line of the 265th *s'loka* is numbered as the 264th.

Then comes the following additional line

पद्दत्तचक्रातां पुत्रान्यानिज्य प्रभतींस्तथा—

(after death), offspring, profusion of strength, [fertile] lands physical strength, accomplished sons, superio by over his caste people, good luck, prosperity, leadership, immunity from disease, fame, freedom from grief and sorrow, exalted position, wealth, learning, success in the practice of medicine and the use of base metals, kine, goats, lambs, horses, longevity, and all desired-for objects. (265—268)

Having been treated with oblations, [the *Pitri-Dévatâs*.—Vasu, Rudra and A'ditya,] propitiate the departed manes of men.* (269)

Propitiated, the departed manes of men confer on them longevity, children, riches, learning, heaven, emancipation, felicity and kingdom. (270)

Vinâyaka† has been stationed by Brahmâ and Rudra at the head of the *Ganas*,‡ [both] to obstruct and sustain religious rites. (271)

Listen to the characteristics of the person who is troubled by him. He, in a dream, goes into deep water, sees persons robed in silken raiments and having their hands shaven, rides carnivorous animals, lives in the company of low-caste people, asses and camels. (272—273)

While running, he considers himself followed by enemies. He is absent-minded, has fruitless ventures, and becomes depressed without any reason. (274)

---

* The first line of the Couplet

वसुरुद्रादितिसुताः पितरः श्राद्धदेवताः ।

though omitted in the Bengal Text occurs in the Bombay Edition.

† Name of Ganes'a.

‡ A troop of Demi-Gods considered as S'iva's attendants and under the special superintendence of Ganes'a.

Possessed by him, a king's son does not come by his kingdom; a maiden [does not get] a husband; and a woman on the way of becoming a mother, a child; (275)

A *S'rotrîya* [does not get] the dignity of a preceptor; a student, his lessons; a merchant, his profit, and a cultivator, the [fruit of his] tillage (*i.e.*, a good crop). (276)

He should be duly bathed, as on a sacred day Qualified *Brâhmaṇâs* [four in number,] should be made to recite "*Swasti*" (may it be well with you) for him, whose body has been cleansed with the paste of white mustard soaked in clarified butter, whose head has been pasted with *sarvaushadhí* (a number of herbs) and *sarvagandha* (some fragrant articles), and who has been seated on a *Bhadrâs'ana*. (277—278)

[One should] throw [a little of the compound] earth, [brought respectively from] the place where a horse is kept, from where an elephant is housed, from an ant-hill, from the confluence of rivers and from a lake; *rochona*;* scented articles; and *guggula*;†—into the waters, brought from a lake in four pitchers of one colour. Then *Bhadrâs'anam* should be placed on a red bull-skin.‡ (279—280)

"I sprinkle thee with the water brought from a hundred currents, sanctified by the *Ri*shis, and the

---

* A kind of yellow figment called *Gorochanâ*.

† A particular fragrant gum resin.

‡ The passage is elliptical. It explains *Bhadrâs'anam*, mentioned in the preceding *s'loka*, as, "Four pitchers, filled with water, bedecked with mango-leaves, pasted with sandal and covered with garlands and new cloths, should be placed on the four sides of the altar. Then five sorts of powders of five colours should be placed on it. Then a red bull-skin should be spread over it. And, above it, an awning of white cloth should be placed."

Thousand-Eyed King of the Celestials (Indra); may those sanctifying waters purify thee.* (281)

"May Varuṇa, the Lord of the Firmament, Súryya (Sun-God), Vṛihaspati, Indra, Vâyu (Wind-God), and the Seven *R*ishis,† grant thee lordly powers. (282)

"May the Water always remove the ill-luck [that resides in] thy hairs, the parting line of thy hairs (*seemanta*), head, forehead, the two ears, and the two eyes."‡ (283)

[Then,] taking up with his left hand *Kus'a*-blades, [the priest] should offer oblations of mustard oil in a ladle, made of *Udumvara*-tree, on the head of the person thus bathed, [reciting the Mantrams],—"*Mita, Sammita, S'ala, Katangkata, Kushmâṇda,* and *Râja-putra*" [all] supplemented by "*Swâhâ.*" (284—285)

Having spread *Kus'a*-grass on all sides, he should offer [oblations of food to the Deities,—Indra, etc.,] on the crossing of four roads, [lighted] by the Sun, with the "*Bali-*" Mantrams, [reciting] the names [of the Deities] coupled with "*Namas*" (obeisance).§ (286)

Boiled rice, a sweetmeat made of ground sesamum and sugar, boiled fish and raw fish, such like two sorts of meat (*i.e.*, raw and cooked), variegated flowers,

* With this Mantram, ablution should be performed with the water of the first pitcher.

† The word in the Text is *Saptarshi*: The Seven Sages,—Marichi, Atri, Angiras, Pulastya, Pulaha, Kratu and Vas'ishtha.

‡ With these three Mantrams, the presiding priest should pour the contents of the first three pitchers and then should sprinkle the performer with the water of the fourth.

§ The passage requires a little elucidation:—The sacrificer should himself prepare *charu*, food. Then, reciting the Mantrams, such as, "*Om, Indrâya namas,*" and so forth, he should offer the food to Indra, Agni, Yama, Nilīriti, Varuna, Váyu, Soma, Is'ána, Brahmá, and Ananta.

sweet scents, three sorts of wine, radish, *purika*, (a kind of cake), *pupa* (a preparation of wheat fried with clarified butter), similarly garlands made of the fruits of *Ricinus Communis*, boiled rice mixed with curd, thickened milk, treacle, cakes with *Modaka*,*—having collected all these in one vessel, he should offer them] ; and, afterwards keeping his forehead on the earth he should sit before *Amviká*, the mother of Vináyaka. [Then,] offering her *arghya* and handful *Durva*-grass blades, sesame seeds and flowers, [he should pray]. (287—290)

"O thou endued with lordly powers, give me beauty, fame and good luck ; grant me sons and riches and confer on me all desired-for objects." (291)

Thereupon putting on a white cloth, adorned with white garlands and being rubbed with white scented powders, [he] should feed the *Bráhmanás* and give two pieces of cloth to the preceptor. (292)

Having, thus, worshipped Vinâyaka and the *Grahas* (Planets) duly, one attains to the fruits of his actions and most excellent prosperity. (293)

Having, thus, adored, always (*i.e.*, daily), [and] offered gold and silver ornaments to Aditya, Kártikéya and the lord of *Mahâganas*, one acquires *Siddhi* (emancipation) (294)

Desirous of riches, peace, rain, longevity and nourishment, one should perform the *Graha-Yajña* (adoration of the Planets), or for exorcising the enemies. (295)

The Sun, Moon, Mars, Mercury, Jupiter, Venus, Saturn, Râhu and Ketu are known as the *Grahas* or Planets. (296)

---

* A compound of certain powdered medicinal drugs duly dressed which gives strength and hilarity.

[The images of the] *Grahas* should be made in order, [one, each,] from copper, crystal, red sandal; two from gold, [and one, each,] from silver, iron, lead and bell-metal.* (297)

They should be painted on a canvass in their respective colours, or in a *maṇdala* (mystic diagram) with scented powders; then clothes and flowers of their respective colours are to be offered. (298).

Scents, armlets, incense and gum resin should be given. Each deity [being adored with a different] Mantram, *charus* (sacrificial food) should be prepared. (299).

The same number (*i.e.*, nine,) of Mantras [such as],—*Akrishṇénalmam, dévâs, Agnimurdhâ divas Kakut, Udvudhyshwa, Vrihaspatiatyadarhya, Annâtparisruta's Shannodevis, Kandat, Ketum Krinam*, should be recited in order.† (300—301)

Arkas, (Sun-plant), *Palâs'a, Khadira, Apâmârga, Pippala, Udumvara, Shami, Durvâ* (grass), and *Kus'a*, are, in order, the sacrificial fuels [of the Nine Planets. (302)

With each [class of] *Samidh*,—soaked with honey, clarified butter, curd, or thickened milk,—oblations, either one hundred and eight, or twenty-eight [in number], should be offered. (303)

A wise man should offer to the *Brâhmaṇâs*, for eating [in honour of] the *Grahas*, respectively cakes made of

---

* The Bombay Edition makes a *s'loka* with one line. The making, of the images of the *Grahas*, has been described at length in the *Matsya-Purânam* and *Devi-Purânam*.

† These nine Mantras should be recited in honour of the Nine Planets. Instead of *Kramât* in the *Bengali* reading, the Bombay Edition reads *api* in the last Couplet.

treacle, *Pâyasam*, *Havishyam*, *Shasthika*, cake mixed with thikened milk, that mixed with curd, clarified butter, powdered sesame seeds, meat and various other edibles; or whatever is secured by him, according to his might, [should be offered] duly with reverence. (304—305).

A dhênu (a cow that yields milk,) conchshell, a bull, gold, cloth, a (white) horse, a black cow, weapons made of iron, and a goat,—are, in order, the sacrificial presents [laid down for the adoration of the Planets]. (306)

One should, with care, adore, at that time, the [particular] Planet that is offended with him. This boon was conferred by Brahmâ [on the Planets]:—"Adored, you will, also, worship them, *i.e.*, the sacrificers)." (307)

The rise and decline of kings and the creation and destruction of the universe are under the influence of the Planets; so they are known as the most adored. (308)

A king should be endued with great energy, munificent,* grateful, given to the service of the aged, humble, virtuous,† born in a good family, truthful, pure, up and doing, well-read in the *Dharma-S'âstrâs*,‡ large-minded, devoid of a fault-finding spirit, virtuous, shorn of vices, (such as gambling, etc.), learned, heroic, capable

---

* The word in the Text is *Sthulalakshyas*. The Bombay Text has explained it as, *vahupradâs*, *i.e.*, munificent. It may, also, mean, "learned, wise, competent to recollect both benefits and injuries." Or it may mean "experienced."

† The Text is *Sattwasampanna*: literally, 'virtuous;' particularly it means "who does not deviate from justice even under the pressure of difficulty."

‡ There is a difference in reading: *dhritimân* (intelligent), or *smritimân*, *i.e*, one who has mastered the *Dharma-S'âstrâ*

of keeping secrets, capable of hiding his own short-comings, well-versed in logic, polity, *Vârtâ* (economics), and *Trayi* (three [Védâs]).* (309—311)

He should make his ministers, [of persons who are] wise, born in good families (*i.e.*, of those who are hereditary ministers), grave and pure. With them, or with the *Brâhmaṇâs*, and, afterwards, with himself [he should] deliberate the affairs of the State. (312)

He should make his priest, [of a person] who knows how to propitiate the Planets, is well-grounded in the *S'âstras*, born in a good family, well-versed in the theory of polity and in the rites of peace-making as laid down in the *Atharvaṇ*. (313)

He should appoint a few *Brâhmaṇâs* for performing the rites [laid down] in the *S'ruti* and *Smṛiti*, and celebrate various sacrifices with profuse sacrificial presents. (314)

He should offer unto the *Viprâs* various objects of enjoyments and riches. What is given to a *Vipra*, becomes an unending treasure to kings. (315)

It is said [that an oblation, offered to] a *Vipra*-Fire, is [more] purifying than, and superior to, those rites [*Râjasûya, etc.*,] performed near fire, for in it there is no defect, no destruction of animals, and no penance. (316)

[He] should try to acquire, by fair means, objects not acquired; and keep carefully the acquired ones; multiply the protected ones, according to the laws of political economy; and distribute the surplus wealth amongst worthy persons. (317)

When making any gift of land, or making any permanent arrangement, he should have the terms com-

* This and all the subsequent *s'lokâs* describe the accomplishments and duties of a king. This section is called *Râjadharmaprakaraṇam*.

mitted to writing for the information of the future good king. (318)

Writing, on a canvass (made of cotton), or on a copper-plate, [the names] of his own family [three generations upwards from his father], their own (*i.e.*, his own name and that of the recipient), the quantity of the gift, [the four] boundary lines of the land, and marking it with his own coin, his own signature and with the date [of the gift], the king should make the deed permanently valid. (319—320)

He should live in a country which is picturesque, where animals multiply, where living is cheap and which abounds in trees and hilly rivers. There he should make forts for the protection of his men (soldiers, followers, etc.), treasure and his ownself. (321)

He should appoint devoted, clever and honest men in posts suited to them and energetic men in the works of collection and disbursement. (322)

Whatever is acquired,* should be given to the *Viprâs*; and protection [should be given] to the subjects; there is no religion higher than this for kings. (323)

Those who for [the protection of] lands (*i.e.*, kingdom) are killed, without retreating from the battle-field, by weapons not poisoned, repair to the celestial region like the *Yogins*. (324)

The footsteps of the un-retreating, [even when] the army is routed, are like sacrifices ;† the king takes the virtue of those who fly away for not being killed. (325)

---

* Some Texts read *randrjitam*, *i.e.*, acquired in battle. We have adopted the Text *yadupârjitam*, *i.e.*, whatever is acquired.

† *i.e.*, Such persons reap the fruits of the *As'wamédha* Sacrifice at every footstep.

[One] should not kill him who says—"I am yours," a eunuch, one who is disarmed, one who is engaged in an encounter with another, one who has beaten a retreat from the field, nor should one lay his hands upon the visitors and others (*i.e.*, the musicians, etc.). (326)

Having performed the work of protection and risen up early in the morning, he should himself look after the work of collection and disbursement; then, looking after the work of litigation, he should bathe and take his meal at ease. (327)

[He should, then,] deposit in the treasury all the gold brought in by persons engaged in the work, and, then, see the secret emissaries and the envoys (sent by other kings) along with his ministers and dismiss them. (328)

Thereafter he should either enjoy himself [his] leisure, or surrounded by [his] ministers. Then inspecting the army, he should, with the commanders, concert [measures for their improvement.] (329)

Then having finished his evening adoration, he should listen to the secret report of the confidential spies. [He should], then, enjoy singing and dancing, take his meal and study the Védâs. (330)

He should go to sleep with the sound of bugles and arise similarly; and should deliberate mentally about the *S'âstras* (scriptural injunctions) and all his duties. (331)

Then, with respectful welcome, he should despatch emissaries to his tributary chiefs and other kings. Then, showered with blessings by the R*itwikâs*, the priest and the preceptor, he should see the astrologers and physicians, and confer on the *S'rotríyâs* kine, gold, lands, maidens, and articles necessary for domestic use and household comforts. (332—333)

A king should be forgiving to the *Brâhmaṇâs* and simple to the objects of love, wrathful to the enemies and be like a father to the servants and subjects. (334)

By protecting [the subjects] righteously, [a king] reaps the sixth part of their virtue,—for the protection of subjects is superior to all forms of gift. (335)

He should protect subjects oppressed by cheats, thieves, wicked people, robbers and specially the *Kâyasthâs.* (336)

A king gets a moiety of the sin committed by unprotected subjects, since he receives a revenue from them [for the purposes of protection]. (337)

Learning through secret emissaries the movements of those who are in charge of administration, a king should honor the good (officers) and punish the wicked (ones). (338)

Having deprived the bribe-takers of their possessions, he should banish them, and should, always, settle the *S'rotrîyâs* with honour, gifts and good treatment. (339)

A king, who multiplies his treasury by unfair [taxation] from the kingdom, is, in no time, shorn of prosperity and meets with destruction along with his own people. (340)

The fire, engendered by the grief [consequent on] the oppression of subjects, does not return without consuming the family, prosperity and vital airs of the king. (341)

By bringing another's kingdom under his subjection, a king reaps the same virtue which he does by protecting his own kingdom. (342)

When [a foreign kingdom] is brought under subjec-

tion, he should observe the conduct, law and family practices obtaining in the same kingdom. (343).

Secret counsel is the root of a kingdom; therefore, he should keep his counsel close, so that others may not get a scent of an action till its consummation, (*i.e.*, the final result). (344).

Kings in the neighbourhood, those [residing] beyond that, and those [living in the territories] after that, [should be considered severally] as enemies, friends and *Udâsínâs* (unconcerned). Ascertaining the movements of these circles [of kings], [he should win them over by adopting,] in order, conciliatiory and other [measures.] (345).

The expedients,—conciliation, gifts, dissension and punishment,—when duly applied, yield success. Punishment [should, always, be adopted] when there is no other means to follow. (346)

[A king] should duly apply the [sixfold] *guṇâs* or modes of policy, *viz.*, treaty, hostilities, attack, maintaining a post against an enemy, forming or seeking alliance and double-dealing.* (347)

He should, then, start [for conquering] a foreign kingdom, when it is prosperous with corns, the enemy is weak, and his own animals and soldiers are in most excellent state. (348)

The success of a work lies [both] in *daivam*† (divine grace) and manliness; of them manliness of a pristine birth is manifested in *daivam*. (349)

---

* The word in the Text *dvaidhibhâvam*. According to some, it means 'double-dealing,' or 'duplicity,' 'keeping apparently friendly relations with the enemy.' According to others, it means 'dividing one's army and encountering a superior enemy in detachments, harassing the enemy by attacking them in small bands.'

† It is, sometimes, translated as *Destiny*.

Some [say that success originates] from divine grace; some, from nature; some, from time; and some, from manliness. But those, who are of clever understanding, desire fruits in the union of all these. (350)

As there can be no movement of a car with [only] one wheel, [even] so *daivam* does not succeed without manliness. (351)

Since the acquisition of friends is superior to that of gold and land, therefore, one should endeavour to secure a compact and steadfastly observe it. (352)

A [qualified] king, minister, subjects, fort, treasury, sceptre,* and friends are mentioned as the seven limbs (component parts) of a kingdom. (353)

Having obtained such [a kingdom], the king should hold out the rod of justice to the wicked. Formerly virtue was made by *Brahmá* in the shape of punishment. (354)

It is incapable of being righteously administered by an avaricious person of weak understanding, [but it can be so administered] by a truthful, pure and intelligent [person], who has good helpmates. (355)

When duly† administered, it delights all the universe consisting of the celestials, *asurás*, and the human race; otherwise it fills them with compunction. (356)

Improper administration of punishment leads to the destruction of [the attainment of] the celestial and other regions, and of fame. Whereas proper ad-

---

* The word in the Text *dandam*. Some explain it as the fourfold division of an army, *viz*., the elephant-, the horse-, the car-, and the foot-, soldiers.

† The word in the Text is *Yatha-S'ástran, i.e.*, according to scriptural injunctions.

ministration of punishment secures [the acquisition of] the celestial region, fame and victory. (357)

Whether a brother, a son, a preceptor, a father-in-law, or a maternal uncle,—none, can escape from the punishment of the king, if he deviates from [the performance of] his own duties. (358)

The king, who punishes those who deserve punishment and kills those who deserve death, reaps the fruits of sacrifices well-performed with a thousand sacrificial presents. (359)

Having thus meditated upon [the courses of [law] like the fruits of a sacrifice, the king should, [himself,] daily look after the separate administration of justice, encircled by the members [of his court]. (360)

Having duly punished [men of his own] family, caste, division and class, and the subjects,* the king should place them in the [right] path. (361)

An atom of dust, which is [seen moving] in a sunbeam through the lattice, is called *trasaréṇu*. Eight *trasaréṇus* make one *likshá*; three *likshás*, one *rajas'arshapa*; three *rajas'arshapás*, one *goura*; six of these, one *madhya*; three of these, one *kṛishmalá*; five of these, one *máshá*; and sixteen of these, one *suvarṇa*. A *palam* is said to consist of four or five *suvarṇás*. [The above is the standard of gold.]

Two *kṛishmalás* make one *rupyamáshá*; and sixteen, one *dharaṇan*. (362—364).

With ten *dharaṇás*, one *shatamána* or *palam* [is formed]. Four *suvarṇás* make one *nishka*. [This is the standard of silver].

* The word, literally, means—"people of the country," but, here it, refers to the people in general.

Copper, weighing a *karsha* (a weight of gold or silver equal to sixteen *máshás*), [makes] a *paṇas*. (365)

Eighty thousand *paṇás* is the penalty of *uttam-sâhasas*;* half of it, *madhyama* (*i.e.*, second class); and half of the latter, *adhama* (*i.e.*, third class or the lowest form). (366)

[There are various forms of] punishment; such as, saying "fie," using harsh words, imposing fine, and corporal punishment or death. One, or all, of these, should be dealt out to a culprit. (367)

Knowing [the nature of the] crime, country, time, strength, deed and wealth, [the king] should mete out punishment unto a culprit. (368)

Thus ends the First Chapter treating of A'châra in the Dharma-S'ástra of Yájñawalkya.

---

* The highest of the pecuniary punishments,—a fine of 1,000, or, according to some, 80,000 *panas*.

CHAPTER II.

[LAWS AND REGULATIONS IN GENERAL.]

ALONG with the learned *Bráhmaṇás*, the king, shorn of anger and avarice, should look after law-suits according to the Codes of Law. (1)

The king should appoint, as his courtiers, [persons] possessed of Vedic knowledge, conversant with the laws of morality, truthful and impartial towards friends and foes. (2)

A *Bráhmaṇa*, knowing all forms of religious duties, should be appointed [as an administrator of justice] along with those members, if the king is unable, for some [pressing] cause, to look after the law-suits [himself]. (3)

The members,—if they, out of resentment, lust, or dread trangress the laws,—should be punished severally with double the penalty of the [person defeated in the] law-suit. (4)

If oppressed by enemies with means transgressing the law and the established usage, [a person] applies to the king,* it will form the subject-matter of a law-suit, (5)

What is said by the complainant should be written before the defendant and be marked with [the name of] the year, month, fortnight, day, name and caste [of the parties].† (6)

---

* The word in the Text is *Rájne*, literally, 'to a king;' but it, also, implies here 'to any officer in charge of the administration of justice.'

† The following should never constitute the subject-matter of a law-suit, (1) *viz.*, *aprasiddha*, *viz.*, something uncommon; as, he has taken my flower formed in the sky and does not return it: (2) *nirdvada*, *viz.*, frivolously vexatious; such as, such a person works in the light of my lamp: (3) *nirartha*, *i.e.*, some thing incomprehensible: (4)

Before the complainant, should be written the reply [of the defendant, after he has] heard the purport [of the complaint]; then the complainant should immediately write down the evidence in favour of his petition]. (7)

If [the evidence] is conclusive, he gains the case; otherwise the result is adverse. In cases [about money-lending, etc.,], the legal procedure is pointed out as having four feet (*i.e.*, four stages).* (8)

[EXCEPTIONAL REGULATIONS.]

Without having acquitted himself of the charge, [a defendant] should not bring a counter charge against him (*i.e.*, the complainant), even when a charge is brought against him by another;† [nor should he] contradict his statement. (9)

---

nishprayojana, *viz.*, useless; as, such a person reads in our quarter; (5) *asâdhya*, *viz.*, impossible, such as, he laughed at me: (6) *viruddha*; as, such person has abused me.

* The four *pâdas* or procedures are:—The first is *bhâshâpâda*, *viz.*, the petition of the complainant should be written down, as it is, before the defendant; the second is *uttarapâda*, *viz.*, the reply of the defendant should be written down before the complainant; the third is *kriyâpâda*, *viz.*, the complainant should have the statement of his evidence written down; the fourth is *sadhyasiddhipada*, *viz.*, success, if the evidence is proved, otherwise the result is adverse.

† *i.e.*, A defendant should not bring a counter charge against the complainant till the charge, brought against him by the latter, is answered or that by any other person is properly defended.

The following interpretation of this *s'loka* is given in *Mitâksharâ*:—"Another complainant cannot bring a charge against the same defendant till the case, instituted against him by the first plaintiff, is over, and the complainant should never contradict his statement both at the time of making his petition and of writing it down before the defendant."

In *kalaha* (*i.e.*, cases relating to the use of abusive language, *vakpârushya*, and those about beating, *dandaparushya*) and *sâhasa* (*i.e.*, destruction with poi-poisoned weapons), [one] can bring a counter-charge: bails capable [of paying the fine or the decreed amount] when the case is decided, should be taken from both the parties. (10)

In [the case of] denial [by the defendant, if the claim] is established [by the plaintiff by evidence, the defendant] must pay [to him] the amount [sued for] and to the king an equal amount [as a penalty]; one bringing a false charge must pay double the amount sued for [as a penalty, to the king]. (11)

In offences about destruction by poisoned weapons, theft, the use of abusive language, livelihood and imprecation [where delay in the administration of justice may lead to the destruction of life and wealth], and in those about women (*i.e.*, about vilifying a respectable lady or the right of a servant woman),—the defendant must answer the charge immediately; elsewhere [the granting of time depends upon the will [of the judges]; so it is laid down in the *Smritis*. (12)

He,—who goes about from one country to another, who licks the corner of his mouth, whose forehead perspires, whose face becomes discoulored, whose mouth is dried up, whose words falter, who gives vent to many contradictory words, whose words and looks do not please others, who bends his lips and naturally comes by disfigurement in word, deed, body and mind,—is described as a wicked person [both in the matter] of complaint and that of giving evidence. (13—15).

He,—who, resorting to a grandiloquent speech, tries to secure the questioned wealth,† who flies away,‡ who does not speak anything on being summoned§ [by a judge],—is described in the *Smṛiti* as being the weak party and is punishable. (16)

If witnesses of both the parties are present, those of the plaintiff [should be examined first; [but] if the plaintiff's party be weak, those of the other side‖ [should get the precedence]. (17)

If any complaint with a wager (*i.e.*, if I am defeated, I shall pay such a sum), is laid, the king should punish the defeated person with a penalty of fine, [to be paid] to the king, and the amount [of the wager], [to the successful] party. (18)

Having refuted the fraud,¶ the king should unite his judgment with the true fact. Even a true fact when not

---

* The word is the Text is *Svatantri*, literally, depending on one's own self; but, here, it means 'one who, without giving any evidence, in support of his contention, tries to gain it by a grandiloquent speech.'

† The property belonging to a person of an inferior caste not acknowledged by him as his own.

‡ Literally, 'going away quickly;' but, here, it means 'who flies away when any charge is brought against him in a Law Court.

§ *i.e.*, When summoned by a Judge he appears before him to answer a charge.

‖ The procedure is, that after hearing of the substance of the plaint, the deposition of the defendant should be taken down before the plaintiff. Then the plaintiff should produce his witnesses. But a doubt may arise whether the plaintiff should produce witnesses in support of his complaint after the defendant has given his reply supported by evidence or only after he has merely filed his statement. To remove this doubt the author of the *Smriti* has introdued this verse.

¶ *i.e.*, Having determined the true fact from the deposition and evidence of the defendant. We have given the literal translation in the body.

supported by evidence, becomes vitiated in a legal procedure. (19)

[If a defendant] denies [the possession of all the articles] mentioned [in the plaint], and if one is proved to be in [his] possession, he must be compelled by the king to surrender [all the rest].; but what is not mentioned in the [original] plaint should never be admitted.* (20)

If there is a conflict between two legal points, equity should supersede law. The rule is that a Religious Code is superior to a Legal Code. (21)

Written document, lawful possession and witnesses are described as the evidences [of a case] ; in the absence of even one of those, a *divya* (divine test or ordeal) is spoken of [as an evidence]. (22)

In all law-suits [about monetary transactions where the cases of both the parties have been proved], the defendant must be made to gain the case ;† in [cases of] mortgage, acquisition by gift or purchase, the first party must gain the case.‡ (23)

---

* The *s'loka* is elliptical: The purport is:—Supposing a man makes a complaint that such and such a person has taken from him fifteen gold coins, fifty silver coins and two pieces of cloth, and the defendant in reply denies the charge absolutely. If it is proved that the defendant has in his possession even a single article amongst those mentioned in the plaint, he will be compelled to surrender all the rest, or what is equivalent to the same thing or pay their full value in cash. But if after the case is proved, the complainant mentions any more article besides those mentioned in the original plaint, his petition must not be entertained

† Supposing a case comes up where the plaintiff says,—"A has borrowed Re. 1 from me." The defendant A in reply says,—"Yes, I borrowed the amount, but I have paid it back." In such a case, where the statements of both the parties are proved, the defendant must gain the case.

‡ A nortaged his house first to B, and then to C; he is unable to release it; both B and C sue A to get possession of the house. The

The right [of a person] to a land (immovable property), when he [the owner], seeing his property encroached by another, does not question,* extends over twenty years; [the right in such a case] for movable property [is limited to] ten years. (24)

[But these limitations, of twenty and ten years [respectively], do not hold good in cases of] mortgaged articles or pro erties. boundaries, *upanikshepa* (articles deposited in trust with the names and numbers specified), properties of the invalid and minor, *upanidhi* (a sealed box, kept in trust without mentioning its contents), land-revenue, and the properties of women and *S'rotriya Brâhmaṇâs.* (25)

[An administrator of justice] should make the person, who uses the mortgaged property, etc. (*i.e.*, those mentioned above, against the knowledge of the owner), return the same to its [rightful] owner and pay, as penalty, to the king the same amount or what is consonant to his position. (26)

A'gama (acquisition by purchase or gift) [is a claim] superior to [that of] possession, but not to [that of] hereditary possession; but even a lawful acquisition by purchase or gift is not a strong claim if there is no [proof of] possession.† (27)

---

mortgage, first to B and then to C, is proved. B must be given possession of the house. Similarly in matters of gift and purchase.

* *i e.*, Does not take any legal steps to recover it.

† The law is this:—In the case of the first owner the proof of purchase or acquisition as gift is the strongest evidence for establishing his claim; in the case of a hereditary owner of the fourth degree, the proof of possession is the strongest evidence. But in the case of one, who inherits it from his father or grandfather, the acquisition by purchase or gift must be supported by possession.

If any suit is brought against a person who has acquired [a property] by purchase or by receiving it as a gift, he must recover it [by proving his *âgama* or acquisition]; but not so in the case of his son or grandson; in the [latter] case [the proof of] possession is stronger. (28)

[If the first owner], being sued for, dies, his successor must recover it [by proving the lawful acquisition by purchase or gift]; there lawful possession is no instrument (or evidence of his right) unless it is supported by *âgama*. (29)

If *âgama* or lawful acquisition is [proved] valid, lawful possession becomes an evidence; but if *âgama* is not [proved] valid, possession does not form an evidence. (30)

In legal procedure for men *Pugâs* (unions or coporations of citizens or villagers) appointed by the king, *S'rénayâs* (corporate bodies), and friends and relatives (*Kulâni*), are considered superior or competent in order (of precedence).* (31)

[But the king] can reverse the judgments, delivered through force or fear;—those [in cases, instituted by] women, conducted in the night, in close doors and outside the village;—and those decided by enemies. (32)

A law-suit, [instituted] by a drunkard, an insane person, a diseased person, one addicted to gambling, a

* For an appeal of a law-suit, decided by a Union of one's own people, the appellant should approach the Union of the Citizens or Villagers; for a second appeal, he should approach the Union of the Citizens or Villagers appointed by the King. These Unions are something like Law Courts. A man should approach, in order, the Higher Court for the decision of his law-suit and the judgment of the Highest Court is final. But even the judgment of the Highest Courte can be quashed by the King in cases mentioned in the subsequent Couplet.

boy, one under the influence of fear, etc.,* and one instituted by a person having no personal connection is not maintainable. (33)

When any lost valuable article is obtained [in a brothel, etc.,) it should be given by the king to its owner [if he can, by pointing out distinctive marks, establish his claim]; but he, who presses his claim without [pointing out any] distinctive marks, deserves punishment equal [to the value of] the article [in question]. (34)

If the king comes by any [hidden] treasure, he must give half of it to a *Bráhmaṇa*. But, then, again, [when] a learned *Bráhmaṇa* [happens to find out any,] the whole [treasure] should go to him, for he is the lord of all. (35)

If any other inferior caste comes by a [hidden treasure], the king takes one sixth of it; [if, however,] without informing [the king of its acquisition, he attempts to appropriate himself [the whole], he should be punished and [the treasure] confiscated. (36)

When an article, stolen by a thief, [is recovered], it should be given by the king to the person [to whom it belongs]; if he does not give it, he is visited by the sin of [committing thefts]. (37)

[LAWS RELATING TO LOANS.]

In a loan on mortgage the interest, every month, is one eightieth part [of the capital]; on other loans the interest is to run at two, three, four and five per cent., in order of the castes [taking such loans].† (38)

[Persons,] going to a dreary forest, [for carrying on trade, must pay] ten per cent., [as interest]; persons

* Such as, one instituted by a person who has rebelled against the city.

† *i.e.*, If a *Bráhmana* takes One Hundred Rupees as loan he shall have to pay interest at two per cent., and so on.

going to the sea, shall pay twenty per cent., but all castes should pay to all castes interest at the ratio of [their] respective [castes]. (39)

A young one [should be given as interest, in case of a loan] of female animals (as cow); [the interest on loans] of liquid substances (such as, clarified butter, oil etc.,) should be eight times; [on loans of] cloth, grains and gold, [the interest should be] four, three and two times according to the *Smritis.** (40)

One must try to realize [by any means] the money obtained [by another from him either as a loan or by any unfair means]; he must not be remonstrated with by the king; if [the debtor,] being pressed [to pay back the money], goes to the king [for a remedy], he must be punished and made to return the money. (41)

A debtor, [when sued for by a number of creditors of the same caste,] must be made to repay the money to the creditors in order [of the date of taking such loans]; [but when the creditors are of different castes,] the king, after having [first] paid the *Brâhmana* [is to return the balance] to the other castes. (42)

A debtor is to be punished by the king [with a fine of] ten per cent. [of the amount] realized. The creditor, for having obtained [his money], should pay the king five per cent., [of the amount received].† (43)

* In this Couplet law is laid down about the highest amount of interest that can be taken on loans standing unpaid with interest for a long time. For example, A takes a five years old cow from B as loan on condition that he is to return such a cow. A cannot repay the loan and B, out of courtesy, does not demand the interest. When A returns the loan he must give a calf or its value as interest and not more.

† Some explain it as the tenth and twentieth part of the amount realized.

For [the satisfaction of his] debt, one, of an inferior caste, when his resources are exhausted, should be made to work [for his creditor]; if a *Brâhmaṇa* grows poor, he should he made to epay [his debt] gradually as his means permit. (44)

If a creditor, for the multiplication of his own money, does not take it when offered [back, by the debtor; and if the latter] deposits it with an umpire, interest ceases from that date. (45)

Any debt, contracted in a joint-family for the maintenance of the members [thereof, should be repaid by the head of the family]; on his death or on his departure to a foreign country, the members who inherit the property must repay it. (46)

A woman [is not bound to repay the debt] contracted by her husband or her sons; a father [is not to pay the debt] contracted by the son, nor a husband that contracted by the wife except when it is made for the maintenance of the family. (47)

A son is not to pay the debt, even though hereditary, if it is contracted for the purpose of drinking, debauchery or gambling, or if it is the residue of a fine or duty unrequited, or any thing idly promised. (48)

The debt, [contracted] by the wives of milkmen, wine-sellers, actors, washermen and hunters, should be liquidated by their husbands, for their livelihood depends upon them (*i.e.*) upon the earnings of their wives). (49).

A debt which she has promised to repay, that which she has contracted along with her husband, and what she has done herself, must be repaid by a woman; nothing else a woman is bound to repay. (50 .

If the father or the grandfather be long absent in a distant country, be dcad, or is suffering from an in-

curable disease, the debt [contracted by either] must be repaid by the son or the grandson; in case of denial, [the claim must be established] by evidence. (51)

One who inherits the property must repay the debt;* similarly. (*i.e.*, in the absence of the former), the taker of the [debtor's] wife *(Yoshitgrâha)*;† then the son, who, although qualified to inherit his father's property, does not do so; and, in the case of one who has no son, the person who inherits his property, [must pay his debt.]‡ (52)

Of brothers, the husband and wife, the father and son,—none, can become a surety, give or take loans, or appear as a witness, according to the law, [without the consent of others, so long] the property is undivided. (53)

Surety is sanctioned in *darsana* (presentation §

---

* Here it refers to a son, who by his father's will, inherits the property, even when other sons exist.

Colebrooke has translated this portion of the Text as, "But not the son whose (father's) assets are held by another." The Text would, then, be *putronânanyâsritadravyas.*

† There are three classes of *Yoshitgrâha:*—(1) One who marries a virgin widow; (2) the person to whom one's married and youthful wife surrenders herself under pressure; (3) the person to whom a woman, rich and mother of children, goes. Such a person, in the absence of a son inheriting the property, must repay the debt, contracted by the woman's former husband.

‡ Regulation is, also, laid down about the repayment of debt. It must be paid by the creditor himself; in his absence by his son or grandson. If the creditor has no issue, the debt must be repaid to the person who inherits his property.

§ The first form of surety is when a person engages to answer for another's appearance in the Court.

pratyaya (creating confidence),* and *dâna* (giving).† The first two sureties, if their statements prove false, must be compelled to repay the money, [but not their sons (or their heirs), in case of their demise]; as regards the other (*i.e.*, one who undertakes to repay the money himself), if it is not realized from the party, even his sons [are to repay the money] after his demise. (54)

If after the death of the surety, who promises to present the party when required, or if after that of the surety who creates confidence by a statement, their sons do not repay the money [advanced to the party on the assurance of their father], the latter will not be visited by any sin. (55)

If many persons [after having determined their respective shares stand as sureties, they shall have to repay the money ccording to the extent of their respective shares. In the case of joint sureties, the will of the capitalist prevails (*i.e.*, he may realize whatever money he likes from any party.) (56)

A debtor must return double the amount that the surety publicly pays to the capitalist [on debtor's behalf]. (57)

In [the case of] female animals, [a female animal with] a calf, threefold grain, fourfold cloth, eightfold liquid substances, are said [to be given to the surety].‡ (58)

---

* The second form of surety is when a person creates confidence, in the party giving the loan, by saying,—" He is a very trustworthy person; you may accomodate him with the loan."

† The third form of surety is when a person undertakes to repay the money himself if the party, for whom he stands surety, fails to do so.

‡ The Text is elliptical and requires elucidation. To a person, standing surety for another who takes the loan of a cow, the debtor must give

if the money, [advanced on the mortgage of an article,] becomes double, [with the interest accrued,] and the mortgaged article is not released, it is lost (*i.e.*, the right of the original owner is forfeited); time (*i.e.*, the expiration of the period of contract,) vitiates (*i.e.*) deprives the owner of) [his right] [over the article mortgaged on the condition of being released at] a fixed time. That of which the fruit is enjoyed, (such as land, etc.,) is never forfeited. (59).

No interest [is to be charged] on a mortgaged article, that should not be made known of, being used, or [on a mortgaged article rendered useless by continued use] or else it must be returned intact;* if it is destroyed (its value) must be made good, excepting [only] when it so happens by accident or when it is destroyed by the powers that be. (60)

Taking establishes [the acceptance of a] mortgaged article; even if kept [with proper care, a mortgaged article] suffers depreciation,† other articles must be mortgaged or the capitalist must be paid a portion of his due. (61)

If any mortgage is executed, [confiding in the] character [of the mortgagee,] the capital must be paid with interest. [The mortgagee] should pay double the

---

to the surety a cow with a calf; similarly, in the case of grain loans, twice the quantity should be given; in the case of cloth, four times the quantity, and in the case of oil, clarified butter, eight times the quantity, should be given to the surety.

* Some interpret this portion from another standpoint, and their version of the reading runs thus:—No interest is to be charged on a useful article kept in mortgage when it is made useless by the mortgagee.

† *i.e.*, If the value of the articles does not cover the capital and the interest.

amount, if any article is mortgaged under an agreement.* (62)

[If the debtor] comes [with capital and interest], the mortgaged article must be released [by the creditor], or else [his conduct] will be [one of] theft, (*i.e.*, he will be punished like a thief). If the money-lender is [himself] absent, [the debtor] is to pay the money to his trusted agent and bring the mortgaged article. (63)

The then value of the article being settled, it must remain there, [in the possession of the creditor,] without any further accumulation of interest. In the absence of a debtor, [the creditor] can sell the article keeping a witness.† (64)

When the amount of loan, [given without any mortgage,] is doubled [with the interest due], and at that time [a plot of land under cultivation] is mortgaged again [in satisfaction of the loan], the mortgaged

---

* The Text requires elucidation. If a debtor, knowing a creditor to be of good character, mortgages with him a valuable article, for a far lesser amount than its proper value, he is entitled to release the article by paying the capital and interest; and it shall never be forfeited. If at the time of the mortgage there is any contract between the parties, the mortgagor shall release the article by paying double the interest.

† A full elucidation of the Text is this :—The first line explains what a debtor should do, if the creditor or his duly constituted agent is not present to receive money from the former, or if he wishes to liquidate his debt by selling the mortgaged article. Under these circumstances the value of the article, at that time, should be determined and it must remain in the possession of the creditor but no further accumulation of interest from that time will be allowed. The second line describes the duty of the creditor when the capital, given as a loan on the mortgage of an article, is doubled with the interest accumulated thereon, but the debtor is absent. The creditor, under these circumstances, is empowered to sell the article before a proper witness, who will afterwards, when the debtor demands the article, attest to the amount received by the creditor from the sale of the article.

property may be released, if double the amount comes [to the mortgagee] from the produce.* (65)

[LAWS RELATING TO DEPOSITS.]

WHATEVER article, contained in a box, is made over, without giving any description [of its nature], to another's hands, that article is called *Oupanidhikam* (deposit); [and] it must be returned as such. (66)

But it must not be returned, if it is carried away by the king, [lost] by an accident, or [stolen by] a thief. But if there is loss [of the deposited article] after it is being asked for by the depositor and not returned [by the person with whom it is deposited], the latter must be compelled to make good [the value of the article] and pay a fine equal to that amount. (67)

By wilfully converting [the deposit] into his means of livelihood (*i.e.*, if he uses it of his own accord or makes money by trading on it), [the person with whom the deposit is made,] must be punished and compelled to return it with the increase [made on it];† the same law holds good in the case of *yâchita* (*i.e.*, raiments, ornaments, etc., brought from another, for use on the occasions of wedding, etc.,); *âhita* (*i.e.*, a deposit,

* If any loan is given without any mortgage and the capital with the interest thereon doubles itself and the debtor mortgages to the creditor any land under cultivation, the former can release the property when his debt is paid off from the produce thereof. If there is no such contract between the parties as, "If there is greater produce, the creditor is to reap the benefit, and if less, he is to suffer loss," then the mortgaged property will be released when double the amount is realized from the produce, and not otherwise.

† If the person, with whom a deposit is made, wilfully converts it to his personal use, he must pay a monthly interest of five per cent; if he uses it for trading purpose, he must return it with the additional profit made by its use.

deposited again with another); *nyâsa* (*i.e.*, an article which after being shown to the head of the family, is deposited with a member thereof); and *nikshepa* (*i.e.*, a deposit made directly with another). (68)

[THE LAW OF EVIDENCE.]

THREE persons, at the lowest, must be cited as witnesses,—persons given to the practice of austerities, charitable, born in respectable families, truthful, preferring religion, simple, having children, possessed of wealth, [and, if possible,] of the same lineage (*jâti*) and caste (*Varna*). Law sanctions (also) [the production, as witnesses, of persons belonging to] all [the orders] in [the cases of] all [the castes when those of the same caste are not available.] (69—70)

Elderly *S'rotriyâs*, (persons well-read in the Védâs), aged ascetics, religious recluses, and others (*i.e.*, those of similar nature), are not to be cited as witnesses by virtue of a [Scriptural] Text; but no reason [thereof] is given. (71)

Women, old men, boys, gamblers, drunkards, mad men, persons defamed, actors or heretios, forgerers, deformed persons, outcastes, friends, persons having some connection with the subject matter of the suit, persons who are helping in the case, enemies, thieves, reckless individuals, vicious persons, those forsaken by friends, and [such others] are not to be [produed as] witnesses. (72—73)

Even one virtuous man may be [produced as] a witness, if he is approved of by both the parties.* (74)

* Cases are cited in the Commentary where every body, even those who have been declared unfit in the preceding Couplet, may be cited as a witness; such as, abduction, use of abusive language, beating, theft, and administration of poison.

The plaintiff should make the witnesses, collected near the defendant, hear :—"The witness, who speaks an untruth, goes to all the regions [reserved] for perpetrators of heinous crimes, as well as those for the incendiaries and the murderers of women and children. (75—76)

"Know, all that little virtue, which you acquired in a hundred births, to be his, whom you falsely attempt to defeat." (77)

If any person does not give evidence about a loan, he must be compelled, by the king, to pay all, [both the capital and interest,] on the forty-sixth day; [and the king shall take] the tenth part of the money [réalized]. (78)

That wretch of a man, who, knowing all, does not give evidence, is visited by the sin and punishment of a false witness. (79)

[If witnesses are produced by] both the parties, the statement leaning on the majority [is admitted as evidence]; if equal number [of witnesses are produced, the statement] of accomplished persons [is accepted]; if [witnesses of] both the parties are equally accomplished, [the statement of] those superior in accomplishments [is held supreme.] (80)

He, whose [written] statement the witnesses speak of as true, becomes successful (*i.e.*, wins the case). If they speak otherwise, his defeat is certain. (81)

If [a few] witnesses give [the same] evidence, and other more accomplished persons (*i.e.*, witnesses) belonging to one's own party or the against party), or twice the number [of former witnesses, *i.e.*, many more witnesses], make a contradictory statement, the former witnesses will be regarded as false ones. (82)

Every such false witness must be punished separately with double the penalty of the person defeated in the suit. Law lays down banishment [as the penalty] for a *Bráhmaṇa* (giving false evidence). (83)

He,—who, having been made to hear [the vow for giving] evidence, influenced by fear or by avarice, denies it to others,—shall be punished with a penalty eight times more than that [of the accused]. A *Bráhmaṇa* is to be banished. (84)

A witness may prevaricate in the instance of a religious student, if he is to be sentenced to death; for purifying himself [for the sin committed for this prevarication], a *Bráhmaṇa* should offer *Sáraswata-Charu* (an oblation of rice, barley and pulse boiled). (85)

[LAWS RELATING TO WRITTEN DOCUMENT.]

WHATEVER arrangement [about interest and time] is completed, [between the debtor and the creditor,] with their mutual consent, it should be committed to writing, [lest the parties might forget, in future, the terms of contract], with the names of witnesses. In that [document the name of] the capitalist (creditor) [must be written] first. (86)

[It] must be marked with (*i.e.*, in the document should be written,) the year, month, fortnight, day, caste, *gotra* (family), [name of] the fellow-student,* the name of the (contracting) party, and of his father, etc. (87)

[The writing of] the terms of loan being finished, the debtor must write [on the deed] his own name in his own handwriting, and [the words] "what is written

* The word in the Text is *Sabrahmachárika*, *i.e.*, a fellow-student studying a particular branch of the Véda under the same teacher.

here (*i.e.*, in this deed), is approved of by me who am the son of such and such person." (88)

The witnesses, of whom there should be an equal number, must write, in their own hands, mentioning first the names of their respective fathers, "I am such and such person, a witness in this (document)." (89)

The writer of the deed should then write "this (document) is written by me, such and such person, the son of sueh and such person, being requested by both the parties (*i.e.*, the debtor and the creditor)." (90)

A document, written by one's own hand, even if it is not attested by a witness, is regarded as an evidence in *Smriti* (Law), but not when it is executed by force or threat. (91)

A loan, contracted by a written document, is payable by three generations. [The oreditor] may enjoy the mortgaged article so long the debt is not paid off. (92)

If a document is kept in another country, illegibly written, destroyed, becomes indistinct (*i.e.*, the letters getting obscure or faded), lost, detached, burnt, or torn, one must have another written out. (93)

A doubtful document is to be considered valid by respective handwritings, etc., and by proofs; such as the specification of circumstances, as to time, place, etc.; production of witnesses, attesting to those facts; [any peculiarity of] mark, connection (*i.e.*, longstanding connection between the parties as debtor and creditor), and acquisition [of the money.] (94)

A debtor must enter, on the back of the deed, the payments he makes; or the creditor should grant receipt, in his own handwriting, for the money received. (95)

After the discharge of the debt, the deed should be destroyed; or for the validity [of the transaction],

another *i.e.*, deed of release), executed. What is paid before a witness, must be re-paid before [another] witness. (96)

[DAIVI, OR DIVINE TESTS]

Tulâ (weighing in the Balance), *Agni* (Fire), *Jála* (Water), *Visha* (Poison), and *Kosha*, are the ordeals [laid down for establishing the innocence of an accused]; but these [are applied] in [cases of] serious crimes, when the accused agrees to accept himself the punishment [if his complaint is not proved]. (97)

Of his own accord, or if he is under a special compact with the complaint, the accused must go through the ordeal or submit himself to the punishment of a defeat. In cases of treason or heinous crimes [like Brahmanicide, etc.,] even when the complainant does not agree to take upon himself the punishment, [if he fails to prove the case,] the accused must have to go through the ordeal]. (98)

Before sunrise, [one should] summon [the person prepared to go through the or- al], fasting from the day previous, bathed and clad in a wet cloth and make him go through the ordeal before the [Court presided by the King and the *Brâhmaṇâs*. (99)

The *Tulâ*, [ordeal of the Balance, is intended] for women, children, old men, blind and lame persons, the *Brâhmaṇâs* and the diseased; Fire and Water [ordeals are for] the *S'udra* as also Poison of the quantity of seven barley drops.* (100)

---

* Some Commentators explain that the Fire is for the Kshatriya, Water for the Vaishya, and Poison for the S'udra. *Nárada* says:—"A pitcher should be given to a Bráhmana; Fire, to a Kshatriya; Water, to a Vaishya, and Poison, to a S'udra."

In transactions of less than a thousand *panas*, there must be no Ordeal of Fire, Poison, or of Weighing. But persons, who wish to prove their innocence, may, always, go through the ordeals in charges of treason or [other] heinous crimes [like Brahmanicide, etc.] (101)

[TULA' OR THE ORDEAL OF BALANCE.]

THE accused, after sitting on the scale [of a Balance] should have himself weighed by an expert in weighing, [such as, a goldsmith, etc.,] [with clods of earth or stones,] equalling in weight; then marking [the measured weight], he should get down [from the scale]. (102)

[He should then declare,] "O Balance! thou art the abode of Truth; formerly thou hadst been made by the Celestials. O thou of auspiciousness, do thout speak the Truth and free me from suspicion. (103)

"If I have perpetrated the crime, O mother, do thou bring me down, [making me heavier than the weight]; if I am pure, do thou take me up (*i.e.*, make me lighter)." [The accused should] inspire the Balance with the above *Mantram*. (104)

[AGNI, OR THE ORDEAL OF FIRE.]

HAVING marked [with any dye, the wounded parts etc., of] the palms that had ground rice, one should place there seven fig leaves and encircle them with an equal number of threads. (105)

"O Fire, O purifier, thou dost range in the hearts of all creatures. Thou art, O Kavi,* the witness of virtue and sin; do thou speak out the Truth relating to me." (106)

[After the accused] had recited [this *Mantram*, the Judge] should place, on both the palms [of the accused,

* Meaning Sage, Intelligent.

two] redhot even [iron] balls, of the size of fifty *pals* [each].* (107)

Having taken them, he (*i.e.*, the accused) should gradually pass through seven *Mandalas* (circles); each circle is to consist of sixteen fingers in extent and is to be severally placed at an equal distance (*i.e.*, of sixteen fingers each). (108)

If after having thrown off the burning iron balls and ground rice, [it is seen that, the palms] are not burnt, [the accused] establishes his innocence. If the balls are thrown within the limit or any suspicion arises, [the accused] must, again, have to undergo the ordeal. (109)

[THE ORDEAL OF WATER.]

HAVING inspired the water with the *Mantram*, "O Varuna, protect me with Truth," and held a person, standing navel-deep in the water, [the accused] should drown himself in it. Simultaneously an arrow should be discharged [from that place] and a strong man should be despatched [where it falls and be made to return with the shaft]. [If, after his return, he sees the accused] underneath the water, it establishes his innocence. (110—111)

[THE ORDEAL OF POISON.]

"O POISON! thou art the son of Brahmá, established in the practice of Truth. Save me from this accusation; displaying the Truth, be like ambrosia unto me." (112)

Having recited [this *Mantram*, the accused] should drink the Poison formed on the summit of the Himálayá. His innocence is established, who survives [the ordeal] without undergoing the least physical change. (123)

* A particular weight equal to four *Kroshas*.

[THE ORDEAL OF KOSHA.]

HAVING adored the dreadful Divinities, [the Judge] should bring water for their bathing; and inspiring it with *Mantram*, [he should make the accused] drink, out of it, three handfuls. (114)

If within fourteen days, [the accused] is not visited with a dreadful calamity, divine or regal, he will be, forsooth, declared innocent. (115)

[DA'YABHA'GA, OR DIVISIONS OF PROPERTY AMONG HEIRS.]

IF a father takes upon himself the division of [his property], he can do so: [and] at his free will [divide his self-acquired property] amongst his sons, either giving a larger share to the eldest-born, or making all the shares equal. (116)

If he makes the allotments equal, his wives, to whom no *Stridhan* has been given by their husband or their father-in-law, must be rendered partakers of like portions. (117)

[The son], who is capable and reluctant to take his father's property, may be separated on being given a moiety. A lawful distribution, made by the father amongst his sons separated with greater or lesser allotments, is pronounced valid. (118)

After the demise of both the parents, the sons should, equally, divide the properties and the debts [amongst themselves]. After paying off their mother's debts, the daughters should, [equally, divide] their mother's [*Stridhan*-property]; in their absence, the sons. (119)

Without impairing the ancestral property, whatever else is acquired by one by one's exertions, whatever is got by one from one's friend or by one's marriage must not be partitioned [amongst the co-sharers]. (120)

No share, of the ancestral property, seized by others, which one rescues, is to be given to others; nor that of what is acquired by one by one's learning.* (121)

The younger brothers, receiving education, are entitled to a share of what the eldest brother multiplies [on the ancestral property], after the death of their father.† (122)

Whatever accumulation is made, [on the joint property] by joint labours, must be, equally, divided. To grandsons by different fathers shall be allotted the portions of their respective fathers.‡ (123)

The ownership of father and son is the same in land which was acquired by father's father, or in corody,§ or in effects. (124)

When the sons have been separated, a posthumous son, born of a woman equal in class, shares in the distribution His allotment must positively be made

* All those properties are not to be partitioned, if they are acquired without taking any advantage of, or without impairing, the ancestral property, otherwise not. But if one multiplies the joint property by resorting to agriculture or merchandise, the additional property must be divided amongst the co-sharers.

† This *S'loka* does not occur in the body of the Bombay Text. But it is quoted in the Commentary as being a part of *Nârada's* Text.

‡ To grandsons, of whom the fathers are different, shall bé allotted portions, in right of their several fathers; all the grandsons succeed to the proper shares of their respective fathers: consequently, so many shares should be formed, as there are sons of the original proprietor, and each shall be given to their respective sons; and let them take these shares, whether they be uterine brothers or born of different mothers, and whether they live together, or sub-divide the shares, according to the number of their own brothers respectively: such is the meaning of the Text.

§ What is fixed by a promise or assignment.

out of the visible estate corrected for income and expenditure.* (125)

Whatever articles are given by parents to a son, are his. If a partition is made after the demise of the father, the mother takes a share equal [to her son's]. (126)

Uninitiated brothers should be initiated by those for whom the ceremonies have been already performed but sisters should be disposed of in marriage, giving them as an allotment a fourth part of a brother's own share. (127)

The sons of a *Brâhmaṇa*, in order of the caste, are entitled to four, three, two and one, shares of the property; the sons of a *Kshatriya*, to three, two and one, shares; those of a *Vaishya*, to two and one, shares. (128)

If any portion of the property, which has been [previously] stolen by one, is found out after partition, it must be, equally, divided amongst all the co-sharers; for such is the Law. (129)

A son, begotten on his own wife by a sonless person through another with the permission of his preceptor, is morally entitled to inherit the properties of, and offer funeral cakes for, the both (*i.e.*, the person who procreates and the person on whose wife he does so). (130)

The legitimate son of the body, is one who is produced by a lawful wife; *the son of an appointed daughter*, is equal to him; *the son of the (soil* or*) wife*, is one begotten on her by an appointed kinsman sprung from the same original stock (with her husband), or by another person duly authorised; *a male child, secretly brought forth* (by a married woman) in the mansion

---

* In some Texts there is the word *pas'châtvâ*, instead of *dris'yâtva*: the former means,—"after the death of the father," *i.e.*, a son, so born, is, also, entitled to a share.

(of her lord), is considered as a son of concealed birth; *the Kánina* or *a son born of a young woman unmarried*, is considered as the son of his maternal grandfather; *a son of the twice-married*, is one born of a woman (by a second marriage), whether she be at the time of marriage deflowered (virgin) or not; *a son given*, is one received, as a gift, from one's natural father or mother: *a son bought*, is one sold by one's parents; *a son made*, is one (born of other parents and) adopted by a man for himself; *a son self-given*, is he who [voluntarily] gives himself to another; *a son of a pregnant bride*, is one accepted while yet in the womb of the bride; *a deserted son*, when taken [by another], becomes his *apaviddha* son. In the absence of the preceding one, the succeeding one is entitled to offer* *piṇḍa* and inherit the property. (131—135)

---

* These are the twelve classes of sons, according to *Yájñawalkya*. According to the calculation of some authorities, the number, of sons, including the *Ouras'a*, is extended even to fifteen, as in the following Text of Law quoted in the *Dattaka-Mímánsá*:—" 1. The legitimate son; 2. the appointed daughter; 3. the son begotten on another's wife; 4. the son of the wife; 5. the son of an appointed daughter; 6. the son of a twice-married woman; 7. the damsel's son; 8. the son received with (in the womb of) a pregnant bride; 9. the son of hidden origin; 10. the son given; 11. the son purchased; 12. the son self-given; 13. the son made; 14. deserted son; 15. one born of a woman of unknown caste."

Of these, however, in the present age, all are not recognized. Of the several sons, only the *Dattaka* (the son given) can, at present, be made a substitute for the *Ouras'a* son. The observations of Sir Thomas Strange and Sir William Macnaghten will explain the point more clearly:—" And now, these two, the son by birth emphatically so-called (*Ouras'a*), and (*Datiaka*) meaning always the son given, are, generally speaking, the only subsisting ones allowed to be capable of answering the purpose of son; the rest and all concerning them, being parts of Ancient Law, understood to have been abrogated as the causes arose, at the beginning of the *Kali* Age."—Strange, *Hindu Law*, Vol. I, p. 63.

This law holds good in [the cases of] sons of the same caste. [A son,] even if begotten on a *S'ûdra* maid-servant, is entitled to a share [of the property], [if the father] so desires it. (136)

After the demise of the father, the [other] brothers are to give him (*i.e.*, the son of the *S'ûdra*-wife) half [of each of their respective shares]. In the absence of other brothers, or of the sons of daughters, he (the son of the *Sûdra*-wife) is [solely] entitled to the entire property. (137)

If a person dies without a male issue, his wife daughters, father, mother, brothers, their sons, or one born in the same family, a friend, a disciple, or a fellow-student, would inherit his property by gradation,—the next party succeeding in the absence of the previous one. This law is applicable to persons of the same caste.* (138—139)

The preceptor, a qualified disciple, a brother of the same religious persuasion and an associate in holiness (one living in the same hermitage and belonging to the same order), shall, in order, inherit (*i.e.*, the next succeeding in the absence of the previous person) the properties (books, clothes, etc.,) of a *Vânaprastha*,† *Yati*,‡ and a *Brâhmachârin* (religious student.) (140)

A re-united parcener,§ [and in the case of a brother of whole blood being included in the party,] or [the

* In the absence of a son, the wife inherits; in her absence, the daughter, and so forth.

† A *Brâhmana* in the third stage of his religious life; a hermit.

‡ An ascetic who has renounced the world.

§ The word in the Text is *Samsrishthi*: or re-united. The term re-union is thus explained by *Vrihaspati*:—"He, who being once separated, dwells, again, through affection, with his father, brother, or paternal uncle, is termed re-united."

re-united] brother, shall keep the share of his re-united co-heir or brother, who is deceased; or shall deliver it to a son subsequently born. (141)

A re-united brother, born of another mother, shall take the property of the [deceased] step-brother, [if the latter has no uterine brother]. [A brother,] even if not re-united, shall take [the property of his deceased uterine [brother], but not a re-united brother born of another mother.* (142)

An impotent person, an outcaste and his son, one who is lame, a madman, an idiot, one born blind, a person afflicted with an incurable disease and such like others, must be maintained without any allotment of shares. (143).

But sons of such persons, whether born of their own loins or on the soil, being free from similar defects, shall obtain their fathers' shares of the inheritance; the daughters must be maintained until they are not provided with husbands. (144)

Their childless wives, who are of good conduct (*i.e.*, chaste) should he maintained; but disloyal and

---

Jîmut-Vâhana says:—" Father, son, brothers, paternal uncles and the rest, are, when re-united, reckoned re-united parceners. The term 'the rest,' means son and nephew. The partnership of traders is no re-union. The parties are said to be re-united when they form one household. The meaning of *Vrihaspati's* Text is that persons, who by birth, have common rights over the estate acquired by the father or by the grandfather, or by the both, as father (and son), brothers, uncle (and nephew), etc., are said to be re-united, when after having a partition made, they come, again, live together through mutual affection.

* The meaning is:—If there he only half-brothers, the property, of the deceased, must be assigned, in the first instadce, to the re-united one; but, if there be none such, to the half-brothers, not re-united. But, if an uterine brother, even not re-united, lives, the half-brothers, even when re-united, shall not inherit.

traitorous wives must be banished from the habitation. (145)

What has been given to a woman by the father, the mother, the husband, or a brother, or received by her at the nuptial fire, or presented to her on her husband's marriage with another wife,* is denominated *Strídhan* or a woman's property. (146)

What has been given to her by her kindred (*i.e.*, persons who are related through the father, or the mother), as well as her fee or gratuity, or what has been presented to her, after marriage, by her husband's, or her father's, family,† [is also known as *Strídhan*]. If she dies without any son or daughter, her kinsmen must inherit [her *Strídhan*. (147)

The separate property of a childless woman, married according to the four forms denominated *Brâhma*, etc., (*Daiva*, *A'rshya* and *Prajâpatya)*, goes to her husband. [In other three forms, *viz.*, *Asura*, *Râkshasa* and *Paishâcha*], the mother [inherits the *Strídhan*] of the daughter, failing her the father. (148)

If after having promised a maiden [to be given away in marriage to one man, her father] does not do so [in the interest of a better bridegroom], he must be punished and be compelled to return, to the bridegroom elect, whatever he has spent, with interest. On the demise [of such a maiden, the bridegroom] should take back all,‡ after having re-paid what [the bride's father] had spent. (149)

---

* That wealth, which is given to gratify a first wife by a man desirous of marrying a second, is called *ádhivedanika*.

† The word in the Text is *anwadhaja, i.e.*, gift subsequent.

‡ Some Texts read *dattam* for *sarvam*, meaning "the bridegroom should take back what he had presented to the bride."

A husband is not liable to make good the property of his wife, taken by him in a famine, or for the performance of a duty, or during illness, or under restraint [which a creditor or other person imposes on him for the purpose of recovering his right.] (150)

To a woman whose husband marries a second wife, let him give an equal sum, as a compensatton for the supersession, provided no *Strídhan* has been bestowed on her; but, if any has been assigned, let him allot half. (151)

If partition is denied, it must be determined by kinsmen, friends, witnesses, written documents, and separated dwelling-house, lands, etc. (152)

[LAWS RELATING TO DISPUTES ABOUT BOUNDARIES.]

IN disputes relating to boundaries of land under cultivation, persons residing in surrounding villages, aged men and other [competent persons], cow-herds, persons cultivating boundary lands and all persons living on forest produce, should determine those boundary [disputes.] It (*i.e.*, the boundary) should be determined by elevated lands, charcoal, chaff, huge trees, bridges, ant-hills, ditches, bones and piles of stones. (153—154)

Or persons from neighbouring villages, equal in number (*i.e.*, two or four villagers)—four, eight or ten,—wearing red garlands and red raiments, and carrying earth, should settle the boundary lines. (155)

If [this settlement of the boundary be proved] false, each [implicated] person should be punished by the king with the second of the three penalties (*i.e.*, with a fine of five hundred and forty coins). In the absence of persons knowing the facts or landmarks [noted above], the king should [himself] determine the boundaries. (156)

This should, also, be known as the Law in disputes relating to fruit, gardens, temples, villages, tanks, pleasure-gardens, dwelling-houses and drains. (157)

[In cases relating to] the destruction of landmarks, transgression of the boundary lines and misappropriation of field, one should be punished with the lowest, middling and highest penalty. (158)

[If a person] encroaches upon another's land [for the construction of a bridge], he must not be prevented; for [though] a bridge affects [one's land], to a slight extent, yet it serves a great many useful purpose; [similarly, in the case of sinking a well]; for a well occupying a small space contains profuse water. (159)

If a person constructs a bridge upon another's land, without informing the owner thereof, the latter, and, in his absence, the king, is entitled to all the benefits accruing therefrom. (160)

He, who, having ploughed a plot of land, does not [himself] sow seeds [thereon] or make [another] sow them, must pay [the owner] that quantity of corns which it would have yielded; [and the owner] shall make over the land to another. (161)

[LAWS RELATING TO DISPUTES AMONGST THE KEEPERS.]

IF a buffalo destroys another's corn, [its owner must be fined] eight *Máshás*; if a cow, with half of it (*i.e.*, four *máshás*): and a if goat or a lamb, with half of the half (*i.e.*, two *máshás*.) (162)

Animals sitting [in the field], after having eaten up the crops, are to be punished with double the fine. The same amount [of fine is to be levied] when destroying a plot of land covered with grass, etc. [The

penalty] for an ass or a camel is what is for a she-buffalo. (163)

The quantity of corns destroyed must be made good to the owner. The keeper of the cattle must be chastised, but the owner must pay the penalty mentioned before. (164)

[If a keeper or a owner of cattle allows them [to graze] unwillingly on fields situated at the outskirts of a highway, or a village, or a plot of land covered with grass, he commits no offence. But if he does it willingly, he is to be punished like a thief. (165)

Huge bulls; animals discharged [by their owner for religious purposes]; kine that have, recently, given birth to young ones; those coming from other villages; and those that have keepers but have been distressed by a king, or afflicted with diseases;—are to be released. (166)

A keeper should, in the evening, return his cattle [to the owner] as they had been committed to his charge. If any is lost or killed, [the keeper], who is paid, must re-place it. (167)

In case of destruction, owing to the negligence of a keeper, [a fine of] half of thirteen *panas* is the punishment to be inflicted upon him and he must make good the loss to the owner. (168)

According to the desire of the villagers and with the permission of the king, a pasturage should be set apart for the kine. A twice-born person is allowed to collect grass, sacrificial fuel and flowers from every where, as if they are his own. (169)

A distance of a hundred *dhanus* (a measure of length, equal to four cubits) should be kept on all sides between a village and fields; [that of] two hundred

between a village covered with thorns [and fields]; [and that of] four hundred [*dhanus*] between a city [and fields.] (170)

[LAWS RELATING TO SALE OF ARTICLES BY ONE WHO IS NOT ITS LAWFUL OWNER.]

ONE should [at once] take possession of his own article [from the purchaser] that has been sold by one who was not its owner. The purchaser commits an offence in a secret [purchase]. [If a person purchases an article], from a person who has acquired it by unfair means, secretly, at a reduced price and untimely, [he is to be treated] as a thief. (171)

Having obtained a lost or stolen article, one, (*i.e.*, the purchaser) should have the thief arrested. If he is dead, or gone to an unknown country, the purchaser should himself make it over [to the owner]. (172).

By pointing out the seller, [the purchaser is declared] innocent. And from the seller the [rightful] owner shall obtain the article, and the purchaser his money; and the king must punish him. (173)

[The owner] must establish his claim, on the lost article, by producing evidence of its acquisition and possession, or else (*i.e.*, if one lays a false claim), the king must punish him with a fine to the extent of one-fifth of the value. (174)

One, who takes a lost or stolen article, from another's hands, without giving information to the king, shall be punished with a fine of ninety-six *panas*. (175)

The owner can lay his claim within one year from the date when a lost or stolen article is brought by custom officers or guards. After that it goes to the king. (176)

[The owner should give, as duty to the king,] four *panas* for an animal whose hoof is not cloven (such as a horse, an ass, etc.,); five, for men; two each, for a buffalo, camel and a cow; and one, for a goat or a lamb. (177)

[LAWS RELATING TO GIFT AND ITS ACCEPTANCE.]

ONE can give away his own property, if [such gift] does not interfere with the maintenance of his kinsmen, besides his wife and son; but not all, if son and grandson exist, nor what has been promised to another. (178)

Let the acceptance be public, specially of immovable property: and delivering what may be given and has been promised, let not a man resume it. (179)

[LAWS RELATING TO RECISSION, OR RETURNING A THING PURCHASED TO THE SELLER.]

TEN days, one day, five days, one week, one month, three days and a fortnight, form, in order, the time for the examination [and return, if the purchaser repents for it] of seeds, iron, beasts of burden, gems, female-servants, milch-cows and man-servants (180)

Gold does not suffer deterioration in fire; the deterioration of silver is two, of tin and lead eight, of copper five, and of iron ten, *palas* per hundred. (181)

Ten *palas* for every hundred is the increased weight of a cloth made of rough woolen texture, as well as of a cloth made of similar thread of the middling quality, and three (*i.e.*, *palas* is the increased weight) of very fine texture. (182)

One thirtieth part is the deterioration of raw materials when they are done into a cloth with embroidery work or that set with false wool. In silk

cloth and bark there is neither increase nor deterioration. (183)*

[When any article is spoilt,] the artisan is bound to pay, without any doubt, the amount of compensation determined by experts considering the time, place, enjoyment, and the intrinsic value of the article. (184)

[LAWS RELATING TO BREACH OF CONTRACT, OR ENGAGEMENT BETWEEN MASTER AND SERVANT.]

ONE, who has been made a slave by force, or one sold by a thief, shall be released; [similarly, the slave] who saves the life of his master, and one, who has accepted slavery for being fed, shall be released on paying the money [spent by the master for his slave]. (185)

One, who has returned from the life of a religious mendicant, shall be a slave to the king till one's death. Slavery is to be accepted] in the natural order of caste (*i.e.*, an inferior caste shall be a slave to a superior one), and not in the reverse order (*i.e.*, a higher casteman shall never be a slave to a lower one). (186).

Even if one has learnt the art [within the prescribed time], he must live in the house of one's teacher for the full period of contract. The student, desirous of learning an art, who has received his board from the teacher, must make over to the latter the fruits of his labour [during the period of his pupilage]. (187).

---

* The purport of these *S'lokas* is that when raw materials, such as gold, or silk textures, are made over to an artisan for making ornaments or raiments, the latter, when made ready must be weighed under these regulations. If there be any increase or decrease, in the weight the artist an is to be punished.

[LAWS RELATING TO THE BREACH OF ESTABLISHED USAGE OR CUSTOM OF A PUBLIC BODY.]

HAVING made [suitable] houses in [his city], the king should make the *Brâhmaṇás* settle there. And having granted them stipends for learning the three Védâs, he should say,—"Follow your own vocation." (188)

He (*i.e.*, the *Brâhmaṇa*), following, without any hinderance, his own vocation, should, with care, satisfy those which time brings on,* as well as those imposed on him by the king.† (189)

He, who robs the wealth of the villagers or breaks the established custom of the society, should be banished from the kingdom, after having been stripped off all his possesions. (190)

All should follow the words of persons who speak in the interest of a public body. He, who acts otherwise, shall be punished with the first form of penalty. (191).

The king should finish the business of persons who approaches him in the interest of a public body and send them away after having honoured them with gifts and [other] marks of royal favour. (192)

Whatever a person, sent out by a public body [on a public work] gets, he must make it over [to that body]. If he himself does not give it, he must be punished with eleven times [the amount]. (193)

Persons, conversant with Védás, pure-minded and shorn of avarice, should be placed at the head [of a public body] to administer its affairs. All should follow

---

* Such as during an accidental calamity like a famine, etc., he should spend his money to help others and visit other péoples' houses.

† *i.e.*, Study of a particular subject or the celebration of a particular religious rite required by the king.

the words of those persons speaking in the interest of a public body. (194)

This, also, is the Law for (*S'reni*) a guild or company of traders and artisans, (*naigama*) persons of various castes coming from different countries for trading purposes and (*pâs'ândis*) heretics. The king should prevent dissensions [from taking place amongst them] and make them follow their previous callings. (195)

[LAWS RELATING TO NON-PAYMENT OF WAGES.]

[IF a servant,] receiving wages, refuses to do the work [stipulated for], he must pay double the amount [to his master], and in case of not receiving any payment an amount equal [to the wages]; all household articles and implements must be protected by the servants. (196)

A person, who makes [a servant] work for him without settling his wages, must be punished by the king with the tenth part [of the profit, to be realized] from his trade, cattle or corns; [and it must be paid to the servant]. (197)

To pay wages to [the servant], who transgresses time and place (*i.e.*, who does not cultivate properly and in due time), and who decreases the amount of profit [by over expenditure], depends upon the will of the master. Something more [than the fixed wages] should be paid [to the servant], if he makes a greater outturn. (198)

If two persons cannot, jointly, finish a work, wages should be paid to them according to the extent of the work done. If they can finish it, the stipulated wages must be paid. (199)

If a carrier breaks a vessel without any accident or oppression of the king, he shall be made [to pay for

it] By putting obstacles to carrying articles for a bridal party, he must be made to pay double the amount of his (own) wages. (200)

[If a servant gives up the work] at the time of his departure, [but while there is still time for engaging another servant, he should forfeit] one-seventh of his pay [as penalty]; if on the way, a fourth part; and if half way, all his wages A master, dismissing [a servant under similar circumstances,] shall be punished. (201)

[LAWS RELATING TO GAMBLING AND BETTING WITH LIVING CREATURES.]

IN a gambling match, where increase is made by a hundredfold betting, the keeper of the gambling-house should take five per cent. [of the earnings made by] a fraudulent gamester and ten per cent. [of the bet] from others (*i.e.*, those defeated.) (202)

He (*i.e.*, the keeper of a gambling-house) should, always, be protected [by the king from the fraudulent gamesters], and he must pay to the king his share as stipulated for. He should pay to the winning [gamester his due after collecting it] from the losing party. He should speak the truth and be forgiving. (203)

After having exacted his royalty, the king should make the losing party pay the winner his due in a place where the party consists of fraudulent .gamesters and keepers; otherwise not. (204)

[Some gamesters should be appointed by the king] as judges of gambling-suits; and some, as witnesses. The king should make those, who play fraudulently or with a motive to cheat, first undergo the operation of the brandiron and then banish them [from the kingdom]. (205)

Inorder to keep information about thieves [who generally frequent there] a person should be appointed as a superintendent of gambling-houses; this should, also, be known as the Law in betting with living animals. (206)

LAWS RELATING TO THE USE OF ABUSIVE WORDS AND DEFAMATION.

WHETHER truly or falsely or by way of joke, if one vilifies another [of the same caste] as having a defective limb, or a defective organ, or suffering from a [vile] disease [like leprosy], he should be punished with a fine of half of thirteen *panas*. (207)

A king should punish, with a fine of twenty-five *panas*, [a person] vilifying another, by saying,—"I have known your mother or sister." (208)

Half [is the penalty of a superior caste, using abusive language] towards inferior castes. Double is the penalty, [for one who vilifies] other people's wives and persons of superior castes. Punishment should be meted in order of the superiority of *Varṇas* (*Brâhmaṇa*, *Kshatriya*, *Vais'ya* and *S'ûdra*), and castes (*i.e.*, mixed castes.) (209)

In the case of a person, of an inferior caste, using abusive language towards one of a superior order, the punishment should be double or threefold. But when a superior caste vilifies an inferior one, he should be punished in order with half the penalty. (210)

In a case where one uses words destructive of [another's] arms, neck, eyes or thighs, the penalty should be a hundred *panas*. But in the event of hands or feet, ears or nose, the penalty should be half [the amount] (211)

An incapable person, caluminating thus, should be punished with a fine of ten *panas*. But a capable person [on being punished] should have to furnish a surety for the protection of the person [abused]. (212)

When any defamatory language is used [against a person] which is likely to estrange him from his society, [the person using such a language] should be punished with the second form of pecuniary penalty. When the defamation relates to the second form of sin, the lowest form of pecuniary punishment should be his portion. (213)

Use of abusive language towards a person who has mastered the three Védás, towards a king or a deity [shall bring on] the highest form of pecuniary punishment. The second form of pecuniary punishment is [for the use of abusive language] towards caste and corporate bodies; and the lowest, for vilifying a village or country. (214)

[LAWS RELATING TO ASSAULT OR VIOLENCE]

A JUDGE should try a case, where there is no eye-witness, after carefully examining the marks and the motive [of assault], depending upon the rumour and fearing lest a false mark is made. (215)

When one throws, on another's person, ashes, clay or dust, the punishment, laid down in the scriptures, is a fine of ten *panás*. In the case of polluting by touches of an unholy thing, heel or saliva, [the fine] should be double [the amount]. [216]

This [Law] holds good in cases between persons of the same order and equal rank; double [between] other people's wives and persons of superior caste; and half [when the offence is committed towards] persons

of inferior castes. There should be no punishment, [if the offence is committed] out of mental derangement or drunkenness. (217)

The limb, of a person other than a *Brâhmaṇa* (*i.e.*, of an inferior caste), which inflicts pain on a *Vipra*, should be cut off; when any weapon is uplifted [for the purpose], the penalty should be the lowest form of pecuniary punishment; when it is merely touched [the fine] is half the amount. (218)

The penalty is a fine of ten and twenty *panas* [severally] when the hand or foot is raised up [for striking a person of the same caste]. The second form of pecuniary punishment [is the penalty] for all when they take up arms [for striking one another]. (219)

Ten *panas* [is the fine when one] pulls another [of the same caste] by holding his feet, hands, cloth or hand. [A fine of] a hundred *panas* [shall be imposed on a person] binding another with a cloth, handling him roughly, or pulling or striking him with his feet. (220)

A person, striking another with a piece of wood, etc., but without shedding any blood, should be punished with a fine of twenty-two *paṅas*. The penalty is double when marks of blood are seen. (221)

When hands, legs, or teeth are broken, ear or nose is lopped off, any wound is rendered fresh, or a person is beaten almost to death, [the person, who so strikes should be dealt] with the second form of punishment. (222)

[If, by the assault,] one is rendered incapable of moving about, eating or speaking, if eyes, etc., are bored through, if neck, arms or thighs are broken, the second form of penalty [is to be imposed]. (223)

Double is the penalty, as mentioned before, when one person is assaulted or struck by many. Whatever is taken away, during an affray, must be returned [to the owner]; Law lays down that [the person who takes the article] must be punished [with a fine] double [the value of the article]. (224)

A person, who thus inflicts an wound [on the person of another], should be made to pay the cost of healing it and must be punished with the fine laid down for a particular affray [in which he may be involved]. (225)

For extirpating, rending, dividing into two parts and pulling down a wall, [the perpetrator] should be fined ten, twenty, or thirty-five, *panas* [respectively as compensation to the owner]. (226)

For throwing articles, that may give pain, into another's house or those, that may destroy life, [the person committing] the first [offence], should be compelled to pay sixteen *panas*; and the second [should be punished with] the second form of penalty. (227)

For striking small animals (as goat, etc.), shedding their blood, cutting their horns and severing their limbs, one should be made to pay a penalty of two *panas* and others in order. (228)

For cutting off their organs of generation or killing them, [one should be punished with] the second form of punishment and made to pay the owner the price [of the same]. Double is the penalty in offences relating to big animals like bull, etc.) (229)

[In offences relating to] the cutting of branches, and trunks and to the entire destruction of huge trees (like fig, etc.), and those which yield livelihood [to the owner, such as mangoe, etc.], the penalty is double the

twenty *panas* (*i.e.*, twenty forty and eighty *panas* in order. (230)

Double is the penalty laid down [for cutting] trees grown near a monument, a cremation-ground, a boundary line, a sacred place, or a temple. (231).

Half, of what has been laid down before, is the penalty for cutting down groves, bushes, creepers, plants and medicinal herbs grown in places mentioned before. (232)

(LAWS RELATING TO ROBBERY)

To take a joint property or one not belonging to him, is designated *sâhasa* (robbery) in the *Smṛiti*. [A person, committing such an act but admitting it], should be punished with a fine double [the value of the article]; on denial, the penalty should be fourfold. (233)

He, who makes [another] commit theft or robbery, should be punished with [a fine] double [the value of the article. He, who makes [another] commit it by saying,—"I shall give you money," should be made to pay a penalty] four times [the value of the stolen article]. (234)

He,—who abuses and transgresses the orders of persons deserving respect, who beats his brother's wife, who does not give a promised amount, who opens the doors of a closed house [without the permission of the master], who injures his neighbouring landholder, persons born in the same family, or his own villagers,—should be punished with fifty *panas*. Such is the Law (235—236)

He,—who of his own accord knows a widow who does not exert to help a person seeking his protection from fear of thieves, who cries without any cause a *Chandâla*, who touches a high-caste person, a *S'ûdra*,

who feeds religious mendicants at rites [performed for] the deities and departed manes, who swears improperly, who being himself unqualified performs a rite worthy of being celebrated by a qualified person, who cuts off the generative organ of a bull or of small animals, who misappropriates a public property, who destroys the embryo of a female servant, who without any justification renounces any amongst the following, a father, a son, a sister, a brother, a husband, a wife, a preceptor or a disciple,—should be punished with [a fine of] a hundred *panas*. (237—240)

For wearing a cloth, belonging to another, [brought for washing], a washerman should be fined three *panas*. For selling, hiring, mortgaging or giving it to another for use when solicited, [he should be fined] ten *panas*. (241)

Three *panas* is the penalty for persons giving evidence in quarrels between a father and son. He, who stands as a surety to them, is to pay a penalty of eight times three (*i.e.*, twenty-four) *panas*. (242)

He, who counterfeits or forges scales, or plates inscribing grants of land, or standards of measure and coins and makes use of them [as genuine], should be punished with the highest form of pecuniary punishment. (243)

The examiner of coins, and articles stamped with impression, who passes a counterfeit or a false or forged article for a real one, and a real one for a false one, should be punished with the highest form of pecuniary punishment. (244)

A quack [a physician without any pretence to the knowledge of the healing art], when meddling in the treatment of the feathery tribe or the quadruped, and

making a muddle of the same, should be punished with the lowest form of pecuniary punishment; [when meddling in the treatment] of ordinary mortals, the second form, [and when] of the king's officers, the highest form, of pecuniary punishments should be his portion. (245)

He, who binds a person who should not be bound, or who releases one fettered [by the king] before the final disposal of the case, should be punished with the highest form of pecuniary punishment. (246)

He, who pilfers [by a trick] one-eighth part of [grains, etc.,] while weighing by a standard measure, or in the scale [of a balance], should be made to pay two hundred *panas* [as fine]; [the penalty] is laid down according to the higher or lesser [weight of the article stolen] (247)

For mixing spurious articles with (*i.e.*, adulterating) medicinal drugs, oily substances (*i.e.*, oil, clarified butter, etc.,) salt, scented rice, treacle, etc., one should be fined sixteen *panas*. (248)

[One], making a spurious imitation of earth, leather, threads, iron, bark or cloth, should be punished [with a fine] eight times the value of the saleable article. (249)

For mortgaging or selling a box closed,* or a vessel containing imitations of valuable articles, (such as musk, etc.), one should be punished according to Law. (250)

[If it is sold or mortgaged] for a lesser amount than a *pana*, [the penalty] is fifty; if for a *pana*, a hundred; and if for two *panas*, two hundred. [The amount of

* There are two boxes—one containing precious stones and the other false ones. If the former is shown at the time of sale or of mortgage, and subsequently cleverly substituted by the latter; the person, so doing, should be punished.

fine increases] with the increased value [of the articles.] (251)

The highest form of pecuniary punishment is laid down for them, who, knowing the standard value (of a thing) settled by the king, in a body so increase or decrease its value as is painful to the artist or the artisan. (252)

The highest form of pecuniary punishment is laid down for those merchants, who in a body obstruct the sale of foreign articles, (*i.e.*, do not purchase them at the price fixed by the king, in order to buy them cheap) and those who sell them [at a higher price.] (253)

Sale and purchase shall be conducted daily according to the value fixed by the king. The surplus, on the fixed value, is to be recognized as the profit of the trade. (254).

On indigenous articles, the trader, who sells them immediately after purchase, shall make a profit of five per cent., and ten per cent., on those coming from other countries. (255)

Calculating the intrinsic value of commodities and the chârges for bringing them, the king shall so fix their price that the seller or buyer may not suffer any loss. (256)

[LAWS RELATING TO NON-DELIVERY OF ARTICLES SOLD.]

HE, who having received the value of a commodity, does not make it over to the buyer [when he demands it], shall be called upon to pay the value with profit or interest. If the purchaser comes from another country, the seller shall be made to pay [to the buyer] the profit that might have been made in that country. (257)

If the first purchaser [after having paid the price], does not take delivery of the article sold, it should be

sold again [by the seller]. Any loss [sustained in this transaction], because it is occasioned by the negligence of the first purchaser, must be his. (258)

But any deterioration, caused to the commodity by a calamity divine or regal, must be [compensated by the seller, if he does not deliver it [to the purchaser. when asked to do so. (259).

If one re-sells [to another] an article, sold [to one]. or a defective article for a sound one he, should be punished with double the value [of the article in question]. (260)

Having purchased commodities of trade, not knowing their exact value, a trader should not repent: if he does, he makes himself liable to a penalty of one-sixth [of their value.] (261)

[LAWS RELATING TO JOINT-STOCK COMPANIES, OR A NUMBER OF PERSONS CARRYING ON A TRADE.

A NUMBER of traders, carrying on a trade for making profit, shall share profit and loss according to their respective shares, or according to the compact made [between themselves.] (262)

[If any member of a company] does an act, forbidden [by the general body], or without their permission, or carelessly, and thereby causes a loss, he shall have to make good the same. [If one] protects [its interests] at a time of imminent danger, he shall be entitled to [an additional share of] one-tenth of the profit as his reward. (263)

The king shall levy a twentieth part [of the profit] as his royalty, because it is he who rules the market as the appraiser [of commodities]. What has been forbidden for sale and what is worthy of the royalty, even when sold, should go to him (264)

He, who makes a false statement regarding the quantity of articles [in order to evade payment of proper duty], or he, who goes away from the place where duty is collected,—such a deceitful seller or buyer,—should be punished [with a fine] eight times the value [of the article]. (265)

If a person, engaged in the collection of customs duty, collects the same on articles carried on land, should be made to pay a fine of ten *panas*. [Similar should be the punishment of a person,] who, renouncing a neighbouring *Bráhmaṇa*, invites another. (266)

[If one of the partners,] after going to a foreign country, dies there, his share shall revert to his sons, relatives, kinsmen, or to his other partners who have returned; and, in their absence, to the king. (267)

They (*i.e.*, the members of a company) hould drive away a deceitful partner, after having deprived him of his share, and should appoint, for an incapable one, another to conduct the business [on his behalf]. This law is, also, applicable to priests, cultivators and artisans. (268)

LAWS RELATING TO THEFT.

A PERSON, with whom stolen property is found, who has a special mark of a thief in him, who had been previously convicted of theft, and whose whereabouts are not known, may be arrested as thieves by officers who are empowered [for so doing]. (269)

Some others may be arrested on suspicion, (such as) those who do not give out their name or caste; those, who are addicted to gambling, women and drinking persons, whose mouth dries up and voice [falters on being questioned]: persons, who enquire [without any apparent cause] about another's property and house; those,

who secretly move about; those, who are lavish in their expenditure, without having any source of income; and those, who sell broken articles. (270—271)

If a person, who is arrested, on a suspicious charge of theft, cannot establish his innocence, the king shall compel him to return [or compensate] the stolen article and punish him like a thief. (272)

After having compelled him to return the stolen property [or to compensate its value], the king should destroy the thief with the various means of destruction. Having branded [the forehead of] a *Brâhmaṇa* [thief, he] should banish him from his kingdom. (273)

[If a person] is killed, or [any article or an animal] is stolen, the offence is to be laid at the door of the master [or protector] of the village, if he cannot find out the way by which the thief has made his escape. [If any theft is committed on a pasturage, the blame lies] with the master of the pasturage; if on a road or on lands other than a pasturage, the guard thereof [is responsible]. (274)

[If any theft is committed] on a boundary, the villagers are [either] to produce [the thief, or the master of that village], where his footmarks end. If, at a distance of two miles [and] in the midst of many villages, [the theft is committed,] five villages or ten villages (*i.e.*, the residents thereof, are to be held responsible).* (275)

[A king] should put to the operation of a *S'ûla* (iron pole), persons, who snatch away a prisoner, who steal elephants and horses, and who kill another forcibly. (276)

* Responsibility, as described in this couplet and the preceding one, means that the persons, referred therein, are to make good the loss of the owner. It is, furthermore, mentioned, in a Commentary, that the king himself should make good the loss, if the parties responsible are unable to do so.

A pilferer of clothes and a pickpocket should have their thumbs and forefingers cut off. If, they commit the same offence, a second time, they should have a hand and a leg cut off. (277)

In thefts of trifling articles, (earthen vessel, etc.,) ordinary ones (clothes, etc.,) and valuable ones (gold etc.), the punishment is [to be determined], according to value (of things stolen). While inflicting punishment, place, time, age and power should be taken into consideration. (278)

The highest form of pecuniary punishment is [for the person], who knowingly gives food, residence, fire (for cooking, etc.), water, advice, implements and expenses either to a thief or a murderer. (279)

The highest [form of] punishment is for him who strikes another with a weapon or destroys an embryo. The highest or the lowest form of punishment [is to be determined, according to the merit of the murderer and the person killed] in killing a male or a female person. (280)

A dissolute woman, killing an embryo or a man, or destroying a bridge, if she be not *en ciente* [at the time], should be made to enter into the water, having a stone tied round her neck. (281)

A woman, who administers poison or puts fire [for destroying a house], who kills her husband, spiritual guide, or her children, should be killed by an ox, after having her ears, fingers, nose and lips cut off. (282)

The sons and friends, of a person, who has been surreptitiously murdered, should be immediately and severally accosted, if [the murdered person] had any

quarrel [with any person], and if his wives had been visited by other persons.* (283)

[Enquiries should, also, be made,] whether he had a longing for another's wife and possessions, and what sort of livelihood he did seek for and with whom he had gone out. Persons, living near the place of murder, should be gradually accosted [on the subject]. (284)

One, who puts fire to a field full of corns, a house, a forest, a village, a pasture, or a thrashing-floor, and one, who knows a king's wife, should be burnt down with the fire of *Veerana* (a kind of fragrant grass). (285)

[LAWS RELATING TO ADULTERY AND SEDUCTION]

A MAN is said to commit adultery, when he is found holding the hairs of another's wife, when marks, immediately made or otherwise, of a lustful embrace, [are found on the person of the implicated man or woman or of both of them], and when both the parties admit their guilt. (286)

The holding of a cloth, worn round a woman's waist or of a covering of her breast, catching her by the hair or the hip, or by the thigh, holding an unseasonable and untimely *tete-a-tete* at an improper place, or sitting with her on the same seat, [also goes to establish the charge of adultery.] (287)

If a woman does a forbidden act, she should be made to pay a fine of a hundred *panas*; if a man, a penalty of two hundred *panas*, should be imposed on him. If they both commit forbidden acts, their punishment should be like that of adultery. (288)

* It may, also, mean his wives and other dissolute women should be separately asked.

The highest form of pecuniary punishment is the penalty, if adultery is committed by a man with a woman of the same caste; the second form is [the penalty, when a similar offence is committed with] a woman of a lower caste; and death [is the penalty, when it is committed] with a woman of a higher caste. The cutting of the nose, etc., [is the penalty] for women. (289)

[A king] should inflict the highest form of pecuniary punishment [upon a person], who carries away a maiden, of the same caste, adorned [for marriage]; in ordinary cases the lowest form of pecuniary punishment should be his penalty. [In the case of carrying away] a maiden of a higher caste, sentence of death is laid down by Law. (290)

No offence is committed, if a maiden, of an inferior caste, is lustfully disposed; otherwise, there is a penalty [for the offence]. [If a woman, of an inferior caste,] is ravished [against her will with scratches on her person], made by nails, the cutting off of fingers [is the penalty] Death [is the penalty, if a similar offence is committed with] a woman of a higher caste. (291)

For making known the real defects of a maiden, [one should be made to] pay [a fine of] a hundred *panas*; for making a false accusation, two hundred; for holding a sexual intercourse with a beast, a hundred *panas*. [The penalty, for a person], who knows a woman of an inferior caste or holds an intercourse with a cow, is the second form of pecuniary punishment. (292)

For knowing female servants, who are prevented, from holding sexual congress, by being shut up, by their husbands as well as those who live with their husbands, a man must be made to pay a penalty of fifty *panas*. (293)

For committing rape on female servants (who are prevented by their husbands to visit other people), one shall have to pay a fine of ten *panas*, according to Law. If many persons know a woman against her will, each of them should be fined twenty-four *panas*. (294)

If a public woman, after having received her hire, declines [to submit to a man's embraces], she shall have to refund double the amount; on her not receiving any consideration, [she] shall have to pay a like sum; similar is the punishment for a man. (295).

A person holding an intercourse [with his wife] at any other place but the sexual organ, or voiding water at the face of another person, or knowing a female religious mendicant, should be punished with twenty-four *panas*. (296)

The king, after having had [a person], knowing [a woman of] a degraded caste, branded on the forehead, with a [triangle-shaped] figure, [like] the generative organ of female, should have him banished [from the kingdom]. A *S'údra* [committing a similar offence], becomes degraded to the same caste. Death [is the penalty for] a degraded caste-man, who knows a woman of a higher caste. (297)

[MISCELLANEOUS RULES.]

THE highest form of pecuniary punishment [is the penalty of a person], who, while writing out the order of his king, makes additions or alterations therein, who knows another's wife, or who releases a thief. (298)

The highest form of pecuniary punishment is laid down for him, who [falsely] makes a *Bráhmaṇa* eat the forbidden food; the second form, if a *Kshatriya*; and

the lowest, if a *Vaishya*; and half is the penalty, if a *S'údra* [is made to take such forbidden food]. (299)

One, who uses false gold;—or one, who sells forbidden meat;—should have their limbs severed, and be punished with the highest form of pecuniary punishment. (300)

[The driver] shall not be responsible for the offence committed by a four-footed animal (horse, etc.), if he cries out [go away, go away; [nor a thrower] for [that] committed by a piece of wood, a clod of earth, an arrow, a stone, arms and horses when in pair. (301)

If any harm is committed by a bullock, the string of whose nose has been torn off;—by a carriage, the yoke of which has been broken;—or by a cart, proceeding in an opposite direction;—the owner shall not be held responsible. (302)

If an owner, being himself capable, does not release others [from the attacks of] tuskers and animals having horns (like bulls or buffaloes,) he shall have to undergo the lowest form of pecuniary penalty; and twice as much, if he does not extend his help on being invited to do so. (303)

A person, calling a thief the paramour [of the lady of a house, in order to hide his shame], shall have to pay a fine of fifty *panas.* If he lets go [such a person], on receiving a gratuity, he shall be made to pay eight times [more than the amount of his illegal gratification]. (304)

One, who indulges in talks affecting the interests of royalty;—one, who vilifies the king;—or one, who discloses his secret counsels;—should have their tongues cut off, and be banished. (305)

One, who sells articles, lying on the body of the dead;—one, who strikes his preceptor;—or one, who

sits on a royal car or throne;—shall have to undergo the highest form of pecuniary penalty. (306)

He, who pierces both the eyes [of another person]; —he, who issues a proclamation hostile to the king;— or he, who being a *S'údra* secures his livelihood by falsely displaying the marks of a *Bráhmana*;—shall have to pay a fine of eight hundred *panas*. (307)

Having re-tried the cases, that had been unfairly tried [for some improper consideration], the king shall punish the members [forming the Court], and the victorious] parties with a fine double of that of the defeated person. (308)

He, who being legally defeated, thinks "I am not defeated," and comes, again, [for an appeal], should be defeated (*i.e.*, should have his appeal dismissed) again, and be made to pay a double penalty. (309)

The fine, that has been realized by the king illegally, he shall make thirtyfold, and, after dedicating the same to Varuna, shall make it over to the *Bráhmanás*. (310)

CHAPTER III.

[REGULATIONS ABOUT *As'ouch* OR IMPURITY.]

[A BOY], less than two years old, [when dead] should be buried; thereafter no oblation of water should be offered [for him]. Persons, of a higher age, [when dead] should be followed, by their kinsmen, to the cremation ground. Reciting Yama *Sukta** and Yama *Gáthá*,† he [*i.e.*] the dead body] should be burnt [by them] with *Loukika* (ordinary) fire. [If the person dead] had been invested with the sacred thread, or if he had been a *Bráhmaṇa*, who had consecrated the sacred fire, [the dead body should be consumed with the *áhitágni* or the sacred fire], or else according to one's own means.‡ (1—2)

Within the seventh or the tenth day, kinsmen (*i.e.*, persons qualified to offer oblations of water and funeral cakes), with their faces turned towards the quarter of the departed manes (*i.e.*, the south), shall approach [a pool of] water, for offering water [to the departed person] with the *Mantram*,—"*Apanas Shoshuchadagham.*" (3)

The rite, of offering water, should be performed for the deceased maternal uncle and preceptor. If one wishes, he can offer water for a deceased friend, a daughter, a sister, a sister's son, a father-in-law and a *Ritwij* a (priest). (4)

Having controlled their speech, they should, once

---

* A Vedic Hymn lauding Yama—the Deity of Death.

† A religious verse, but not belonging to any of the Védás.

‡ According to the means of persons cremating the dead body should be decorated with a valuable cloth or an ordinary one and should be burnt either with the sandal wood or the ordinary log.

daily, offer water, [mentioning] the name and family [of the deceased]. [The rite, of offering] water, should not be performed by *Brahmachārins* or outcastes. (5)

Heretics; persons, who being qualified do not enter into any order; thieves; a woman, who kills her husband; one, who kills her embryo; those women, who drink wine; and those, who commit suicide;—are persons for whom no impurity is to be observed and no water is to be offered. (6)

[Elderly persons] should remove their grief [by reciting anecdotes] from ancient histories, after they had bathed, offered oblations of water, got up from the bathing place, and sat upon a place covered with tender grass. (7)

He is foolish, who considers, as eternal, the existence of human beings, which is [as worthless] as the trunk of the plantain tree and as transient as bubbles. (8)

If this body, originated from the five elements, by the fruit of deeds acquired by one's own person, is dissolved into the five elements, what is there to repent for? (9)

The earth shall meet with destruction, [so shall] the surging deep and the deities. Why shall not then the world of mortals meet with destruction? (10)

The departed person shall, reluctantly, eat the phlegm and tears discharged by his own people. Therefore one should not weep, and must perform funeral rites proportionate to one's might. (11)

Thus hearing [many counsels, they] should go home [the elders being] preceded by the boys. [Arrived] at the gate of the house, they should cut *Nimva* leaves with their teeth. (12)

Having rinsed their mouth, touched fire, water, cow-dung, white sesame seeds, and placed their feet on a stone, they should gradually enter the house. (13)

This rite of entering the house [is ordained] for all persons touching the dead body. Wishing for immediate purification, one should bathe and perform [the *yogic* process] *prâṇâyama* (suppression of vital airs). (14)

By performing the funeral rite for his preceptor, parents and teacher, a *Brahmachârin* continues to be such. But he should not live with, or partake of the food of those [who are impure]. (15)

[Kinsmen] should partake of food purchased or acquired [without solicitation] and sleep separately for three days. Funeral cakes and boiled rice should be offered to the departed manes, according to the rite of *pitṛiyajña** (16)

Water and thickened milk, [kept] in earthen vessels, should be placed in the sky (*i.e.*, a loop or swing made of rope). The rites of *Vaitana*† and *Upâsanâ*‡ should be performed according to the Vedic injunctions. (17)

[The period of] impurity, consequent upon death, is three nights, [for those who are qualified to offer oblation of water]; and ten nights, [for those who offer funeral cakes].§ [Impurity, consequent upon the death of a child,] less than two years old, [affects] both the

---

* Offering libations of water every day to the deceased ancestors.

† A sacrificial rite of offering oblations to the Three Sacred Fires.

‡ The rite of offering oblations, morning and evening, to the Household Fire.

§ A Brahmana is to observe impurity for ten nights, on the death of a kinsman, for whom he is to offer *pinda*. The period of impurity is limited to three nights, when one, after the seventh generation and within the tenth, dies.

parents. Imputity, consequent upon a birth, is for the mother only. (18)

The impurity, consequent upon the birth of a son, is for the parents, [but not for *Sapinda* kinsmen]. But the impurity of the mother remains unaffected (*i.e.*, lasts for ten nights], on account of her having seen the blood.* The day [on which a son is born], is not considered impure [for the father to perform any rite], for ancestors are born [as sons.] (19)

If, within the period of impurity, [another], consequent upon [any domestic occurrence like] birth or death [takes place in the family], purification is effected with the last day of the first impurity. In an abortion, the nights, equalling in number the months of conception [form the period of impurity and], will bring about purification. (20).

Immediate [is the purification for the death of] those who are killed by the king, a cow or a *Brâhmana*, [as well as] those who commit suicide. A person, residing in a distant country, shall observe the remaining period; when the full term is completed, purification [is obtained] by offering water.† (21)

[The period of impurity] for a *Kshatriya* is twelve days, that for a *Vaishya* is fifteen days, that for a

---

* The meaning is that the impurity of the father is removed immediately after bathing; but that of the mother lasts for ten nights.

† The Bombay Text differs from the Bengal Edition. We have given the Bombay reading in the Text. The interpretation of the Bombay Text is as follows:—"If a person, living in a distant country, hears of the death of a *Sapinda*, he must observe the days, remaining to complete the full term, as the period of impurity. If he hears of it, after the expiration of the full period, he must observe *ashoucha* or impurity for three days."

S'údra is thirty days, and half of that period is for well-behaved [*S'údras.*]* (22)

Immediate is the purification, [if a child dies] before teething; one day and night is laid down in the *Smṛitis,* [as the period of impurity, if a child dies] before the *Chúdâ*† ceremony is performed; three nights [form the period, if he dies] before being invested with the sacred thread; and after that, ten nights [constitute the period of impurity.]‡ (23)

A day [effects] purification, [on the death of] a maiden,§ not given away in marriage; a child; a preceptor; a pupil; a person, well-versed in the *Védâs* with their *angas* (auxiliaries); a maternal uncle; and a person, studying the same branch of the *Védâs.* (24)

[On the death of] sons other than *ouras'a* (own begotten); a wife, living with another person; and on the death of the king of the country;—one day [effects] purification. (25)

[The dead body of a *S'údra* shall never be followed by a *Brâhmaṇâ*; nor [that of] a twice-born one. If he follows, he shall be purified by bathing in water, touching fire and eating clarified butter.|| (26)

---

* There is, again, a difference in reading. The first line of the 22nd couplet, as found in the Bombay Text, does not occur in the Bengal Edition. Its interpretation is as follows:—If one hears of a death after the expiration of full one year, he attains purification by offering water only.

† The cremony of tonsure.

‡ This *S'loka* does not occur in the Bombay Text but it has been given in a foot note of the *A'nandás'rama* Edition.

§ According to the Text of *Vrihaspati,* the period of impurity, on the death of a maiden, extends to the fourth generation.

|| This *S'loka* does not occur in the Bombay Edition.

There is no impurity for kings;* for persons, killed by lightning; [for those killed] for kine and *Bráhmaṇás*; and in the battlefield, [as well as for those] whom the king wishes [to have for state business]. (27)

[Purification is immediate] for sacrificial priests, for those initiated for the celebration of sacrifices, for those engaged in the performance of sacrificial rites, for those, who constantly perform sacrifices, for those, who practise penances, for religious students, for those, who make gifts and for those who know *Brahma*. (28)

Immediate purification is laid down in a gift, marriage, sacrifice, war, devastation of the country, calamity and distress (famine). (29)

[Purification is effected] by bathing, [of a person] touched by a woman in her menses, or by one who is impure [on account of a birth or death] If touched by such a person, [one] should rinse the mouth, recite the *Mantrams*,—(*Apohistha*, etc.,) and the *Gáyatrí*, once, mentally. (30)

Time (ten days), fire, action (bathing, etc.), earth, air, mind, spiritual knowledge, austerity, water, repentance and fasting,—all these are the instruments of purification. (31)

Charity purifies the perpetrators of forbidden acts; current, the rivers; earth and water, those articles that are worthy of being purified; and renunciation, the twice-born. (32)

Austerity [purifies] those, who are well-versed in the *Védás*; forgiveness, the learned; water, the body; recitation [of the sacred verses], those, who have their sins concealed; and truth, it is said, the mind. (33)

---

* The meaning is that impurity does not prevent a king from transacting State business.

Practice of the duties of one's own caste and order, and worship of the *Bráhmanás*, are [the instruments of] purification of a soul that considers this body as [one's] own; knowledge [is the purifier of] intellect; and the knowledge of *Is'vara* (the Creator) is the purifier of individual soul. This is approved by great men (*i.e.*, like Manu and others. (34)

PROCEDURE NOT USUALLY PROPER FOR A CASTE BUT ALLOWABLE IN TIMES OF EXIGENCY OR CALAMITY.]

IN times of extreme distress, a *Bráhmana* can live by the occupation of a *Kshatriya* (*i.e.*, by adopting a military life), or by that of a *Vaishya* (*i.e.*, commerce and agriculture). Getting over that (distress), he shall, after purifying his own self [by penances], wend a [righteous] way. (35)

Even when [adopting] the life of a *Vaishya* for maintenance, he shall never sell fruits, precious stones, linen cloth, *Soma*-Plant, men, *Apupa* (a small round cake of flour), a creeper, sesame seeds,, boiled rice, treacle, any corrosive or acid substance, curd, thickened milk, clarified butter, water, weapons, spirituous liquor, wax, grapes, honey, shell-lac, *Kus'á*-grass, earth, hide, flowers, blanket, hairs, butter-milk, poison, land, silk-cloth, indigo-dye, salt, meat, a whole-hoofed animal (as a horse, etc.), lead, vegetable leaves, wet medicinal herbs, incense, [wild] animals, as well as scents. But for religious purposes he can sell sesame seeds by taking an equal quantity of rice [in exchange]. (36—39)

Shell-lac, salt and meat, when sold [by a *Bráhmana*] make [him] outcasted. [The selling of] milk, curd and wine degrades [him] to an inferior caste (*i.e.*. makes him a *S'údra*). (40)

If a *Brâhmaṇa*, in times of extreme distress, accepts gifts [from any one,] or takes his food anywhere, he is not affected by sin, for he is like the Fire or the Sun. (41).

Agriculture, fine arts, teaching for money, usury, driving carts for hire, use of hilly woods and twigs, service, [use of articles grown in a] marshy place, [seeking refuge with] the king, and begging alms, are the means of livelihood in times of extreme distress. (42)

Remaining hungry for three days, he may steal rice from a caste other than a *Brâhmaṇa*. When after taking it, he is charged [with theft], he must speak out all religiously. (43)

Being informed of his conduct, family, character, his knowledge of *S'ruti*, his studies, austerity, [and the number of] his family members, the king shall settle on him an honest mode of living. (44)

[REGULATIONS RELATING TO VA'NAPRASTHA, OR THE THIRD STAGE OF LIFE.]

ENTRUSTING the son with the care of his wife or followed by her, a *Vânaprastha*, (*i.e.*, a person desirous of entering upon the third stage of religious life,), renouncing carnality, shall, with [his] Sacred Fire, and intent on performing religious meditation, proceed to a forest. (45)

With corns, grown on a field not tilled, he shall offer oblations to the Fire, to the departed manes, to the the Deities, guests and servants. Bearing nails, matted locks and beards, he should meditate on his own self. (46)

Amassing money [sufficient to meet the expenditure] for a day, or a month, or six months or a year, he

should distribute the remnant in the month of *As'vin* (September). (47)

[He should] be shorn of pride, bathe thrice, must not accept gifts, [and should be given to *Vedic* studies, be charitable and devoted to the well-being of all creatures. (48)

He should use his teeth for a mortar (grinding grain to be eaten between his teeth), eat fruits ripened in proper time, and break every thing on stones. He should perform the rites laid down in the *Védás Smṛitis* and other [S'ástric works], with the juice of fruits. (49)

He should spend his time with the celebration of *Chandráyaṇa** or should always live with hardship.† He should take his meals after the expiration of a fort-night or after the day is over. (50)

Being purified, he should sleep in the night on an open ground and spend the day with [standing on] the fore-part of the foot, or by standing, sitting, travelling or practising Yoga. (51)‡

---

* A religious observance or expiatory penance regulated by the moon's age; in it the daily quantity of food, which consists of fifteen mouth-fuls at the Full Moon, is diminished by one mouthful every day during the dark fortnight till it is reduced to zero at the New Moon, and is in-creased in like manner during the bright fortnight.

† The word in the Text is *Krichha*, which may mean hardship or bodily mortification. The Commentators mention *Prajápatya* as one of the forms of hardship, *i.e.*, a person must give up the whole of his property before he enters upon the life of an ascetic and must, therefore, put up with all sorts of hardship originating from want of money.

‡ The Bombay reading as quoted in the Text differs from it—but the purport is almost the same.

He must live within five fires* during the summer, sleep on the bare sacrificial ground in the rainy season, [always] put on wet cloth in the dewy season, [and thus] practise austerities according to his might. (52)

He must not be enraged with him who pierces him with a thorn, nor pleased with him who pastes him with sandal, but he should be impartial towards him and him (*i.e.*, towards the both.) (53)

Or putting the fire within his own self, he should dwell under a tree and live on a restricted diet, or he should beg from the retreats of [other] *Vânaprasthas* [the quantity of food which may] keep the body and soul together. (54)

Or collecting it from a village, he should, having controlled his speech, eat eight handfuls. Or leaving on air, he should proceed towards the north-east quarter till the destruction of his body. (55)

[DUTIES OF A YATI, OR ONE WHO HAS RENOUNCED THE WORLD.]

HAVING performed duly the *Prâjâpatya* Sacrifice (*i.e.*, giving away his entire property) with all the *Védâs* as presents, and thereafter, having placed all the Fires within his own self, [one is entitled] either from the Forest (*i.e.*, *Vânaprastha* order) or from the House (*i.e.*, *Gârhastya* or Domestic order) [to enter upon the life of a Yati]. (56)

[He, alone, is qualified to do so], who has studied the *Védâs*, who has practised recitations [of the sacred verses] who has a son, who has given food, who has

* Practising penance with four fires and the Sun.

maintained the Sacred Fire, who has celebrated Sacrifices according to his might, and who has concentrated his mind upon [the acquisition of] emancipation. (57)

He should be given to the well-being of all creatures, be of a quiescent soul, carrying three staffs* and a *Kamandalu* (water pitcher), should live alone, wander about and resort to a village for begging alms. (58)

Being attentive, without having his qualifications noticed [by the householder] and shorn of avarice, he should, in the last part of the day, beg alms in a village where no mendicant had gone before, sufficient to keep his (body and soul together). (59)

The vessels [used by a *Yati*], should be made of earth, bamboo, wood or bottle-gourd. Their purification [is effected] with water or the touch of down grown on a cow's tail. (60)

Having withdrawn the senses from their objects, relinquished attachment and envy, removed [all sources of] fear to creatures, a *Brâhmana* becomes immortal. (61)

The purification of the mind should be particularly made by a *Vikshu* (mendicant) for the purpose of acquiring true knowledge and singular power [in the practices of meditation, concentration, etc]. (62)

Residence in the [mother's] womb, as well as going to hell, brought about by [the perpetration of forbidden] acts, mental afflictions, diseases, miseries, decrepitude disfigurement (brought about by lameness, blindness, etc.), birth in a thousand species, non-attachment for

* A religious mendicant or a *Sannyâsin*, who has renounced all worldly attachments and who carries three long staves tied together so as to form one in his right hand. According to Manu, "one, who has obtained command over his mind speech and body (or thought word and deed).

disired for objects and attainment of what is not liked, should be thought of. By the *yoga* of meditation he should see the subtle soul abiding in the Great Soul. (63—64).

(Following a particular) *âs'rama* (stage or mode of life) is not the cause of religion. He, alone, is [a religious man], who practises [all the regulations laid down for each order]. Therefore, one should not treat another in a way which is distasteful to his own self. Truthfulness, non-stealing, absence of anger, modesty, purity, intellect, patience, absence of pride, restraint of the senses and spiritual learning—all these are spoken of as religion. (65—66)

[SPIRITUAL SCIENCE AND THE FORMATION OF* HUMAN BODY.]

AS scintillations come out from a red-hot iron ball so individual souls emanate from the Great Soul. (67)

Of them, every individual soul does some deed, righteous or sinful, either of its own accord, or by nature, or by habit (the outcome of pristine *Karma*) (works). (68)

The imperishable [Soul is] the cause [of the universe]; the conscious [Soul] is independent; *Brahma* is the master of *gunâs*† and not subject to any. It is

---

* In the Bombay Edition this Chapter has been included within that on *Yati.*

† We find three universal tendencies, or forces acting on the face of creation. There is the chaotic or disorganizing tendency which leads everything into confusion; there is the isolating tendency, by which every object tries to secure an individual position of its own and there is the harmonising tendency by which every object gravitates to a centre in creation and which tries to bring all objects of creation into one universal order. These three universal tendencies are inherent in creation, both, animate and inanimate, and every form of growth is dependent upon the working of these tendencies. They are not the

unborn but is being described as born for its having assumed a body. (69)

As at the beginning of creation he creates ether, air, fire, water and earth, successively investing [them] with one more *guṇa* (quality),* so he himself takes those [elements] when he takes birth.† (70)

The Sun is gratified with oblations; from it [originates] rain; from it grow corns and herbs [forming] the food-stuff, which, in the shape of *rasa* (constituent fluid of the body) becomes semen. (71)

In pure (*i.e.*, not affected by bad bile, etc.,) blood and semen [originating] from the union of a man and woman, the sixth (*i.e.*, the *âtman* or soul), the lord [of the universe,] takes himself, simultaneously the five elements. (72)

[The five] instruments of sensation (*i.e.*, the eye, the ear, the nose, the tongue and the skin), the instruments of action (*i.e.*, the organ of speech, the hands, the feet, the organ of excretion and the organ of generation), the mind, [the five] vital airs, knowledge, duration of life, happiness, steadiness, the faculty of retention, passion, sorrow, desire, egoism, exertion, form, color, vice, envy,

---

materials or ingredients which form all the objects of nature but the laws that regulate their creation—the inherent energies or tendencies. The first is called the *Tama-guna*; the second, *Raja*; and the third, *Sattwa*.—M. N. DUTT's *Outlines of Hindu Metaphysics.*

* Five elemental particles produced the five elements, namely, (1) ether or the vehicle of sound; it has the property of audibleness; (2) air, sensible to hearing and touch; (3) fire, sensible to hearing, touch and sight; (4) water, sensible to hearing, touch, sight, and taste; (5) earth, sensible to hearing, touch, sight, taste, and smell.

† In this *S'loka* the author describes the method by which the soul assumes a body.

prosperity and adversity,—all these are born with the soul [as the result of its pristine deed] when the limitless [Great Soul] wishes to be limited (*i.e.*, born as the individual soul). (73—74)

In the first month [of conception], [the sixth] *dhâtu* (*i.e.*, the soul), being invested [with the five elements], remains in a liquid form. [In the second month, it is converted into] a ball of flesh ; in the third, it is invested with limbs and the organs of sense. (75)

The unborn soul takes, in the third month, from ether, lightness, subtleness, and audibleness, the organ of hearing and strength ; from air, the organ of touch, the power of exerting, the movement of limbs and hardness ; from fire, the organ of seeing (eye), the digestive power, heat, form and beauty ; from water, the organ of taste (tongue), watery substance, coolness, tenderness and liquidity ; from earth, the organ of smelling (the nose), the power of smelling, heaviness and the corporal frame. Thereafter it moves. 76—78)

By not giving what a woman, in pregnancy, wishes for, the embryo meets with some shortcomings, either [in the shape of] disfigurement or death. Therefore what is liked by [a pregnant] woman must be gratified. (79)

The limbs attain to firmness in the fourth month, and blood is engendered in the fifth. In the sixth, originate strength, color, nails and hairs. (80)

In the seventh, it is invested with mental faculties, consciousness, arteries and nerves. In the eighth, skin and flesh become hardened, and [the embryo] is invested with the retentive faculty. (81)

[In the eighth month,] *ojas* (vitality-giving liquid) runs, again and again, towards the mother and the em-

bryo. Therefore, a child, born in the eighth month, is deprived of its life. (82)

Either in the ninth or the tenth month, [the foetus] comes out in a feverish state, [driven] by the wind of labour-pain, through the canal of the organ, like an arrow. (83)

His six sorts of body* contain six skins,† six limbs and three hundred and sixty bones. (84)

There are sixty-four [bones at] the teeth with those at the roots thereof (*Sthâla*); nails are twenty; *S'atâkâs* (bones, forming the root of the fingers and toes,) [are, also, twenty]; their position is fourfold (*i.e.*, two feet and two hands). (85)

Sixty bones [form] the fingers (*i.e.*, each finger having three bones); two bones [belong to each] heel; four [bones], are in the [four] ankles; elbow-bones are four; similar [is the number of bones, existing in] the legs, from the ankle to the knee. (86)

To the knee, cheek, thigh, hip, shoulder, the part between the ear and the eye, the palate, and the buttock,—to each of these have been assigned two bones. (87)

There is one bone in the organ of generation and forty-five [bones] are on the back; fifteen bones [are in the] neck; collar-bones are two; and there is one bone in the chin. (88)

[Two are], at the root of the jaw, and the same, in the forehead and the *gaṇda* (*i.e.*, the whole side of the face including the temple). There is a (thickset) bone

---

* The body, invested with [sixfold fires, or made of six substances, as blood, flesh, *medas* (fat or marrow, supposed to lie in the abdomen), bone, marrow of the bone and semen.

† Six sorts or layers of skin formed by the blood, etc.

called *ghana* in the nose. Sidebones (*i.e.*, those in the part of the body below the armpit), with those at the roots and *arvudás* (smaller bones connected therewith), are seventy-two [in number] (89)

There are two bones in the temples; four, in the skull; and seventeen, in the breast. This is (*i.e.*, three hundred and sixty) the aggregate collection of bones in a man's [body]. (90)

Savour, color, odour, tangibility and sound are called *vishayás* or the objects of perception. The nose, ear, tongue, skin and the eye are the [five] *Indriyás* or the instruments of sensation. (91)

The hands, the organ of excretion, the organ of generation, the organ of speech and the feet, are the fine [instruments of action]; and mind is to be known as both the organ of sensation and action. (92)

The navel, *ojas** (vitality-giving liquid), the organ of excretion, semen, blood, the two temples, the head, the shoulder, the throat and the heart are [briefly] the abodes of *Práṇa* (the vital air.) (93)

Marrow, flesh, the lungs, *klomá* (the organ of thirst), the liver, the spleen, the finer intestines, the two kidneys, the urinary bladder, the receptacle of excreta, the receptacle of undigested food, the heart, the grosser intestines, the anus, the belly, and the abodmen are mentioned in detail [as the abiding places of *Práṇa*.] (94—95)

The pupils of the eyes, the two joints between the eyes and the nose, the two orifices of the ears, the lobes of the ears, the two ears, the two temples, the two eyebrows, the two gums, the two lips, the cavity of the

* A kind of liquid substance existing near the lotus of the heart, which distributes vitality all over the body.

loins just above the hips, the two hipjoints, the two testicles, the two kidneys, the thorax, the breast, the tonsil, the buttock, the balls of flesh lying on the hips and the thighs, the palate, the belly, the receptable of urine, the urinary bladder, the head, the two cheeks, the two uvulas, any low or depressed part,—all these parts of the body, as well as the two white parts of the pupils, the two feet, the two hands, the heart, and the nine apertures (*viz.*, the two eyes, the two ears, the mouth, the organ of excretion and the organ of generation),—are the abiding places of *Prâṇa.* (96—99)

[Besides these, there are, in this body,] seven hundred arteries, nine hundred ligaments, two hundred vessels and five hundred muscles. (100)

The vessels known, as *s'irâs* and *dhamani*, are twenty nine *laks*, nine hundred and fifty six [in number.] (101)

The beards and hairs of human beings are known as being three *laks* [in number] ; there are one hundred and seven vital parts and two hundred joints. (102)

The extremities of the hairs of the body, together with the pores for letting out perspiration,—each being of the size of an atom and separated from each other by the measure of an atom floating in the sunbeam,—number fifty-four *kotis*, sixty-seven *laks* and fifty thousand. If any [of you, O hermits,] knows the number and position of all these, [he is, indeed, the foremost of *Yogins*.] (103—104)

[Under normal condition of things,] nine handfuls of (*rasa*) lymph or chyle, ten handfuls of water, seven of excreta, and eight of blood, have been mentioned [as existing in the body.] (105)

Six [handfuls] of phlegm; five, of (*pitta*) bile; four,

of urine; three, of (*vasâ*) myosin; two, of (*meda*) fat; and one, of marrow;—[are in the body]; half handful of (marrow, as well as of phlegm,) *ojas* (vitality-giving liquid), and semen, is in the head. He only is conversant with [the road to] emancipation, who knows this body to be frail. (106—107)

There are seventy-two thousand vessels, emanating from the heart, called *Hitâhita*. In their midst is a plexus, effulgent like the Moon, at the centre of which is stationed the soul like a stationary lamp. He, who knows it, is not born, again, in this world. (108—109)

The *A'raṇyaka*, that I have received from the *A'ditya*, should be known, as well as the *Yoga* system expounded by me, by him who wishes to practise *Yoga*. (110)

Having withdrawn the mind, understanding, retentive faculty and the senses from all their objects, the soul,—the lord, that is stationed like a lamp in the heart, should be meditated upon. (111)

Duly studying the eternal *Sâma* hymns and from a careful practice thereof, one [gradually] knows the great *Brahmaṇ*. (112)

Aparântaka, Ullopya, Madraka, Makari, Ouvenava, Sarovindu, and Uttara—these Gâthâs of the Rik, besides Paṇikâ, Daksha and Brahma hymns—should be sung accompanied with a thought for emancipation [which is acquired] by the practice thereof. (113—114)

Persons, conversant with the science of *Vinâ* music, experts in *S'ruti* (a division of the octave) and *Jâti* (the seven primary and eleven subsidary notes of Indian Gamut), and those proficient in the knowledge of *Tâla* (Time), arrive, without any exertion, at the road which leads to emancipation. (115)

If a vocal musician, by his singing, does not attain to the most exalted station, he, however, becoming an attendent of Rudra, sports with him. (116)

The soul is without any limitation; it is called limited, when it assumes a body; from the [Great] *A'tman* emanates the entire universe and from the universe springs the body. (117)

(The Audience putting the Question :)—Tell us how this universe, consisting of the celestials, *asuras* and the mankind, emanates from the [Great] Soul and how the body springs into existence from the universe; we cannot conceive it [properly]. (118)

(*Yajñawalkya replies* :)—The Purusha,—having a thousand hands, feet, eyes and heads, and effulgent like the Sun, that is seen by removing the net of (*moha*) delusion (which makes men regard the body as the soul), —is the Soul, *Yajña* and Prajâpati of the universal form. He is identical with the universe and becomes *Yajña* in the shape of food. (119—120)

Most excellent juice originates from the food that is dedicated to a Deity. This juice, propitiating the Deities [unites] the sacrificer with the fruits (*i.e.*, desired-for objects). (121)

[Driven] by the wind, [it] reaches the Moon; aided by its rays, it reaches the solar region, replete with the *Rich*. the *Yajus* and the *Sáman*. (122)

Then from its own region the Sun creates the most grateful nectarine juice, from which originates this universe consisting of the mobile and the immobile and the means of sustenance (*i.e.*, *anna* or food-stuff). (123)

From that food-stuff originates again sacrifice, again food, and again sacrifice,—thus the wheel [of the

universe], without any beginning or end, [is continually] revolving. (124)

The soul is without any beginning; nor the Great Soul (or Purusha) has any beginning. But the Purusha has a relation [with the body] acquired by deeds—the result of delusion, desire and envy. (125)

The [four] *Varṇas* (the *Bráhmaṇa, Kshatriya, Vais'ya* and the *S'udra*) have, in order, originated from the mouth, the arms, the thighs and the feet of that [Purusha], the First Deity having a thousand head, etc., described by me before. (126)

The Earth has originated from his feet; the celestial region or heaven, from his head; the vital airs, from his nose; the quarters, from his ears; the wind, from his skin; and fire, from his mouth. (127)

The Moon [has originated] from his mind; the Sun, from the eyes; the sky, from the navel, as well as the entire universe consisting of the mobile and the immobile. (128)

(*The Audience putting the Question* :)—*O Bráhmaṇ,** if this be so, why is he born in the lower order of beings? Why should that *I's'vara*† be affected by evil deeds and desires?‡ (129)

Why [shall] not pristine knowledge [come to a person], who is invested with the instruments thereof, (such as the mind, etc.)? And why does not the Omnipresent (Purusha) feel the miseries of all creatures? (130)

---

* One conversant with the knowledge of the Supreme Brahman.

† When the Supreme Brahman is invested with the *gunás*, he is called *I's'vara* or the Creator.

‡ The argument is:—While that Purusha is *I's'vara*, the Supreme Lord and Creator, why should he be then, under the influence of evil deeds, begotten by stupefaction, desire or envy, which, alone, may explain for his birth in the lower order of beings?

(*The following are the Replies*:)—The *Jiva* (individual soul), [affected] by the sins, begotten of acts, the mind, speech and the body, comes by birth [to live amongst] degraded people, birds and stable objects,* and in hundreds of other species. (131)

As there are endless mental tendencies of embodied creatures in [various] bodies, so are the forms of bodied beings in all [their] births. (132)

The fruit (good or bad), of [some] deeds, comes in the next birth; that of some, in this world; and that of some, either in this, or in the next. birth. There (*i.e.*, in the appearance of the fruits of deeds) the inclination of the mind is necessary (133)

[One] thinking steadfastly of robbing another's wealth, one thinking of injuring [others], or one given to the pursuit of unreal objects, is born in degraded orders (as *Chandálás*, etc.). (134)

An untruthful person, a slanderer, one giving vent to harsh words, or one speaking of contradictory statements (mentioned in the *Puráṇás*), is born in the species of birds and animals. (135)

One, who is addicted to theft; one, who knows another's wife; or one, who slaughters animals unfairly;—is born amongst stable objects. (136)

One, who knows self, is endued with purity, is self-restrained, practises austerity, has controlled his senses, performs religious rites, has mastered the *Védás*; or one, who is pervaded by the *sattwa* (harmonizing tendency); is born amongst the Celestials. (137)

One, who is given to evil deeds, is impatient, is addicted to worldly objects; or one, who is pervaded

* It has, after all, now, been proved that there is life in stationary objects like the stone.

by the *rajas* (self-centering tendency), comes by a human birth after death. (138)

One, who is always sleepy, cruel, avaricious, atheistic; [or one], who always begs, is shorn of the power of discrimination, performs forbidden acts, and is pervaded by the *tamas* (disorganizing tendency)];—is born amongst birds. (139)

Travelling in this world under the influence of the *rajas* and *tamas* and endued with many harmful mental tendencies, [the individual soul] attains [repeatedly] to *Samsâra* (the cycle of births and the miseries consequent thereon). (140)

As an unclean mirror cannot admit of form and light [being reflected on it], so the soul, not fully developed by the result of former acts, cannot come by the knowledge [of pristine deeds]. (141)

As the sweet juice,—though existing in an unripe sour cucumber,—is not perceived, so the knowledge,—derived from the meditation of the higher problems of existence,—[is not perceivable although existing] in a soul not fully developed. (142)

As an embodied creature experiences all sorts of pleasure and pain,—which are felt by all,—in his own body, so a *Yogin* (*i.e.*, one who has withdrawn his mind from all external objects and conquered the sentiment of mine,)—who is liberated,—does not come by the pain which [affects] all. (143)

As the sky *(âkâsha)*,—though itself one,—appears diversified [as reflected] in various vessels; as the Sun [appears as multiform] in various pools of water;—so the one soul appears as many [being subject to *upâdhis* or limitations]. (144)

Brahma (the soul), ether, air, fire, water and the earth are [the six] elements; these [*i.e.*, the five elements, excepting the soul,] are to be apprehended (*i.e.*, gross); and the soul [is the apprehender*];—from them has emanated [the universe consisting of] the mobile and the immobile. (145)

As a potter makes an [earthen] pot by placing an earthen clod on his wheel; as a builder builds a house with twigs, earth and wood; as a goldsmith makes articles of [various forms] merely with gold as his ingredient; as a sikworm makes a web with its own saliva;—so the soul, taking all the elements (earth, etc.,), and the instruments of sensation (eye, etc.), creates, in various orders, bodies—fettered by the fruits of deeds. (146—148)

As the great elements (sky, air, etc.) are real (*i.e.*, their existence is an established fact), so is the soul. Otherwise (*i.e.*, if the soul be not other than an organ of sensation), who sees, with another, [the same object] seen by one, eye?† (149)

Who, hearing again the words—heard once before, can recognise them [to be the same]? Who gets the recollection of past deeds and who sees dreams?‡ (150)

---

* The soul is the conscious element, that apprehends and perceives all; the other five elements, which are unconscious, are also, perceived by the soul. The conscious soul uses the five elements, which are by nature unconscious, in the work of creation.

† If the soul be identical with the organs of sensation, then a person, seeing an object with one eye, cannot perceive it to be the same when seen by another.

‡ Herein are set forth arguments by which the separate and independent existence of the soul is proved. If it be identical with the body, then consciousness will not disappear after death; for, body is not destroyed after death. Nor is it to be indentified with the organs of sensation; for, then with the destruction of a particucar organ, consciousness would disappear.

[If the soul be an organ of sensation, who] would be proud of caste, beauty, age, character and learning? And who would exert with deeds, mind and speech [to enjoy] the objects [of senses,] such as the sound, etc? (151)

He, (influenced by egoism) doubts whether the consequence of an act (religious or otherwise, *Karmuphalam*) exists or not; he takes this body as the soul, and considers himself successful, even when [he is] unsuccessful. (152)

He thinks,—"These are my wife, sons and ministers, and I am theirs." And he has, always, a contrary notion of deeds, leading to his well-being and otherwise. (153)

He does not discriminate between the soul, nature and her productions. He tries to fast, enter into fire and water, and jump down from an elevated place. (154)

A person, thus engaged in improper acts, of uncontrolled mind and attentive to unreal deeds, is fettered by envy, stupefaction and desire [begotten by his deeds]. (155)

The service of the preceptor, consideration of the meaning of the *Védás* and other Scriptural works, [and] the performance of the rites laid down therein, association with the pious, healthy conversation with the good,

---

Again, the soul is not transient. If it be so, it cannot preserve the recollection of past deeds, nor can it see dreams. When any external object is perceived, it leaves an impression on the conscious soul. Power of recollection is nothing but knowledge, derived afterwards, from this imoresion. Again, knowledge of objects, perceived in the waking state, is, during the sleeping state, *Sapna* or dream. During sleep all the organs lie dormant. If the soul be identical with the organs of sensation dreaming is not possible for it.

avoiding sight and touch of women, regarding all creatures as one's own self, renouncing of what is accepted, wearing on a shattered linen, witholding the senses from their objects, shaking off of lethargy and dormancy, disregarding the impurities of the body and the perception of sinfulness in mental proclivities, non-attachment to *rajas* and *tamas*; purification of the mental faculties (by *Prânâyama*, etc.,) non-attachment, and the control of the senses;—purified by [all] these expedients and endued with *sattwa* (harmonizing tendency), one becomes immortal (*i.e.*, acquires emancipation. (156—159)

The *yoga* (realization of spiritual union between the individual soul and the Divine Soul,) of the good originates from the destruction of action (*i.e.*, of *avidyâ*, nescience, its root), brought about by the meditation of the nature and being of the Real and its adoration and by purified *yoga*. (160)

He, whose mind, at the time of the destruction of the body, remains centred, in a purified state, on *I's'vara*, and is shorn of the delusion of mineness, acquires a perfect recollection of pristine deeds [in the next birth.] (161)

As an actor, for exhibiting various characters, paints his body with various colours, so the soul assumes [various] bodies begotten by [multifarious] acts. (162)

The disfigurement of the body and the absence of limbs, that is seen [in an embryo] from its birth, are owing to the defects of time, deed, seed (*i.e.*, father's semen), and of the mother. (163)

The soul is never [renounced] by egoism, the mind the course of events, the consequence of deeds and the

corporal frame, before the attainment of emancipation. (164)

As the existence of a light is owing to the union of the wick, lamp and the oil; [and as it is, sometimes,] seen [put out], owing to an adverse event, such as a strong gush of wind)* ;—so is the untimely destruction of life. (165)

He, who resides in the heart, has endless rays of variegated colours, such as white, black, twany, blue, reddish, and dark-blue. (166)

Of them one is situated upwards, which piercing the solar disc, runs beyond the region of *Brahmá*; [with its help, [the individual soul] acquires the most excellent condition (*i.e.*, emancipation.) (167)

By the other century of rays, which are situated upwards, [it] acquires the forms of the [various] Deities together with their respective regions. (168)

The various other mild rays, which are situated downwards, are for reaping the fruits of deeds. By them [the *Jiva*], having no control over itself, comes to this *Samsára* (the world). (169)

[You should] understand [the independent] existence of the soul [and consider it] as the cause of the universe [by the study of] the *Védás* and the *Smritis*; by discriminative knowledge; birth; death; diseases; movements caused by knowledge and desire; [knowledge of] truth and falsehood; emancipation; happiness and misery; good and evil deeds, evil protends, (such

---

* The meaning is :—A light continues to burn so long the materials exist, such as the wick, lamp and the oil. But even these materials existing, it is, sometimes, extinguished by an unexpected wind, etc. Similarly, life continues to run on its fixed course, though, sometimes, it is, cut off untimely by an extraordinary calamity

as earthquake etc.); an omen presaging good and evil, presented by birds; conjunction of the planets and their effects; the movements of stars and the planets; movements of the limbs, in a waking state, indicating good or evil; those in a dream; by the sky, air, fire, water, earth, darkness, etc.; [change of] cycles, *manwantarás* (periods of Manu); and the effects of *Mantrams* (mystic syllables) and medicinal herbs. (170—173)

Egoism, the faculty of recollection, intelligence, envy, understanding, happiness, endurance, the perception of one object of sense by another, desire, the holding of body and vital airs, the celestial region (*i.e.*, its enjoyment), dreaming, the engagement of understanding, etc., to their respective actions, mental proclivities, visible manifestation, consciousness, exertion, the acceptance of the five elements in the body,—these are the characteristic marks, seen of the Great Soul. Therefore there exists a soul different from the body. He is omnipresent and *I's'vara* (Creator.) (174—176)

[The aggregate of] the instruments of sensation with their objects, *Manas* (the mind or the organ of volition and imagination), the instruments of action, *ahankára* (self-consciousness), the intellect, earth and other elements and *pradhána* (the universal and the material cause), is called *Kshetra* (the body, regarded as the field of the working of the soul); the *átman* is called *Kshetrajña*. It is the lord, stationed in all creatures and identical with the existent and the non-existent. (177—178.

Buddhi or intellect originates from the unmanifest (*i.e.*, *Prakṛiti* or the material cause). From it originates *ahankára* (self-consciousness); from *ahankára* the *tanmátrás* (the five subtile particles perceptible to

beings o an higher order, but unapprehended by the grosser senses of mankind), their objects being multiplied by the each succeeding one. Their objects are sound, tangibility, colour, savour and odour. Each [object] disappears [in the] same [element] from which it emanates. (179—180)

Although it is the creator itself, it has been, by me, described before, how the soul creates itself by the influence of actions (*sáttwik*, *rájasik* and *támasik*). (181)

Sattwa, *rajas* and *tamas* are its *guṇás* or universal tendencies. Possessed of *rajas* (self-centering tendency) and *tamas* (disorganizing tendency), it (the individual soul) comes again and again in this world. (182)

That Great Purusha, [although himself] without any limitation, becomes limited [when he assumes a form]; and with this change, he is described as having his form perceived by the senses. (183)

The intervening space between the sign Aries and the star Canopus is called *Pitṛiyána* (or the road of the departed manes); by that the *Agnihotriṇás* (*i.e.*, those who consecrate and maintain Sacred Fires), desirous of heaven, go to the celestial region. (184)

Those, who practise charities; those, who are properly endued with eightfold accomplishments, (*viz.*, absence of pride, mercy, forgiveness, absence of envy, purity, desire for doing good, liberality and absence of greediness); and those, who practise the vow of truthfulness,—also [proceed to the celestial region] by that road. (185)

Proceeding to the celestial region (*dévaloka*), through the quarter situate between the constellation *Saptarshi* (Ursa Major) and *Nágavithi* (*i.e.*, the collection of three stars on the south of the *Saptarshi*) eighty-eight

thousand ascetics, leading the domestic mode of life,—who again come to the world,—become the seeds of creation and institute the religion of action. And all those ascetics, avoiding all actions and endued with asceticism, the virtue of celibacy and spiritual knowledge, and disassociated from company, live there till the dissolution of the elements. (186—188)

The *Vêdâs*, the *Purâṇâs*, the auxiliary sciences, the *Upanishadas*, the *S'lokás*, the *Sûtrâs* the commentaries and every other [branch of learning], orally proceed from them. (189)

The study of the *Vêdás*, sacrifice, celibacy, penance, self-control, faith, fasting and control over the senses are the instruments of the knowledge of self. (190)

He (*i.e.*, the self) should be enquired into, seen, meditated on and listened to, by the twice-born living in all the *âs'ramâs* or orders. (191)

Those twice-born ones,—who, resorting to the study of [spiritual science], called *âraṇyaka*, and endued with great faith, worship this real self,—know it [truly]. (192)

They gradually approach [the presiding Deities of the] fire, the day, the light half mònth, the northern solistice, the celestial region and the sun with lightning. (193)

Thereupon the mental *Purusha*, meeting them, takes them to the *Brahma*-region, from which there is no return. (194)

Persons,—who have conquered the celestial region by sacrifice, penances and charities,—are born, in order, in [the regions of the presiding Deities of the] smoke, night, dark fortnight, the southern solistice, the region of the departed manes, of the moon, the air, the rain, the water and the earth and return again [to the world]. (195—196)

He, who does not know these two roads of the soul, becomes [in another birth, either] a reptile, a bird, a worm or an insect. (197)

The feet should be placed on the thighs; [on the right foot] should be placed the left palm, on which is to be spread the right one; the mouth should be firmly fixed by [the help of] the breast and be raised up a little; the eyes should be shut up; [the mind should] be placed in *Sattwa (i.e.,* be shorn of all disturbing tendencies and be steadied; [the lower row of] the teeth should be touched by [the upper row]; the tongue should be firmly fixed on the palate; the mouth should be shut up; [one] should be perfectly steadied; the entire number of senses should be withheld [from their objects]: the seat should neither be low nor high; [one] should practise *Prâṇâyâma* (suppression of the vital airs) twice or thrice; thereupon the Lord, who is stationed in the heart like a lamp, should be meditated upon. A wise man, having practised concentration, shall fix the soul in the heart. (198—201)

Disappearance (*i.e.*, assumption of an invisible body); recollection [of pristine events]; physical grace; vision [of the past, present and unforeseen events]; knowledge of the ear (*i.e.*, hearing of the past, present and unheard of sound); [the power of] entering into another's body, after renouncing one's own body; the power of creating objects, according to one's own will;—are the marks of the consummation of *yowgic* power. The renouncement of the body, after the consummation of *yoga*, leads to immortality. (202—203)

One, who has studied a *Vêda*, who has renounced his desire, who lives in a forest, who lives on unsolicited

food and who is of restricted diet, acquires the highest *Siddhi* (super-human power).* (204)

One, who acquires wealth by fair means, who is given to spiritual knowledge, who receives guests, who performs *S'râddha* and who speaks the truth, even though a householder, is emancipated. (205)

[REGULATIONS ABOUT PENANCE, ESPECIALLY THAT FOR BRA'HMANICIDE.]

HAVING visited dreadful hells—the result of heinous crimes [like *Brâhmaṇicide*, etc.,] persons, perpetrating heinous crimes, are born again [in this world] after the dissipation of *Karma*. (206)

A person, slaying a *Brâhmaṇa*, is born in the species of deer, dog, hog or camel. One, drinking spirituous liquor, is born in the species of ass, or amongst *Pukkâsa* (one begotten by a *Chaṇḍâla* on a higher *S'ûdra* woman), or *Veṇa* (mixed caste). There is no doubt in it. (207)

One, stealing gold [owned by a *Brâhmaṇa*) attains to the state of a vermin, insect or bird. The violator of a step-mother or a preceptor's wife, gradually becomes grass, bush or creeper. (208)

[And when they attain to human birth,] the slayer of a *Brâhmaṇa* [is seen] suffering from consumption; the drinker of spirituous liquor, as having black teeth;

---

* Supernatural faculties or perfections which are eight in number, namely, *animan* or the supernatural power of becoming as small as an atom, *mahiman* or the power of increasing the size of the body at will, *laghiman* or the power of assuming extreme lightness at will, *gariman* or the power of making oneself heavy at will, *prâpti* or the power of obtaining every thing, *prâkâmya*, irresistible will or fiat, *I'sitwa* supremacy, *vas'itva* subjugation or subduing by magical power.

the stealer of gold, as having bad nails; and the violator of a preceptor's bed, as having ugly skin [on his organ of generation]. (209)

Of them, one, associating with a particular [sinner], is born with the same marks [on his body]; one, who steals food, gets weak digestion; and one, who steals a book or learns a lesson stealthily without the permission of the preceptor, becomes mute. (210)

One, who pilfers corn and mixes a spurious article with it, gets an extra limb; one, who slanders another, gets a nose emitting bad smell; the stealer of oil becomes a cockroach; one, who announces another s shortcomings, gets a mouth emitting foul smell. (211)

One, who seduces another's wife, or one, who robs a *Bráhmaṇa's* property, becomes a *Brahma-Rákshasa* in a solitary and dreary forest. (212)

One, who robs another's jewel, is born in a degraded caste; one, who pilfers a vegetable consisting chiefly of leaves, [is born as] a peacock; one, who pilfers sweet scents, becomes a musk-rat. (213)

The pilferer of corn [becomes] a mouse; that of a conveyance, a camel; that of fruits, a monkey; that of water, a duck; that of milk, a crow; and that of implements for constructing a house, a *chátaka* bird. (214)

[The pilferer of] honey [becomes] a gadfly; that of meat, a vulture; that of a cow, an alligator; that of fire, a crane; that of a raiment, [becomes subject to] white leprosy; that of juice, a dog; and that of salt, a *chiri* (a kind of insect). (215)

To show [the result of theft, these instances] have been cited by me. For theft, one is born amongst animals, according to he nature of the article [stolen]. (216)

After reaping the fruits of *Karma* and being born in the species of birds, when persons, with the cycle of time. are [re-born amongst men], they [become] poor and wretched, shorn of all good marks. (217)

Thereupon, having their sins washed off, the *Yogins* are born in a great family, gifted with learning and possessed of wealth and grains. (218)

Owing to negligence in the performance of prescribed deeds (duties), perpetration of forbidden works and failure to govern the senses, a person goes to hell. (219)

For purification, therefore, penance should be performed by him in this world. The inner self of such a person, as well as the world, become pleased. (220)

If persons, addicted to sinful deeds, do not expiate and repent for their sins, they go to dreadful and distressing hells. (221)

Those wretches of men,—who, having been visited by sins consequent upon the perpetration of dreadful crimes and minor offences, do not make penances,—go to [hells] *Támisra, Lohas'anku, Mahániraya, S'álmali Rourava, Kutma, Pootimrittika, Kálasutra, Saṁháta,. Lohitoda, Savisha, Saṁpratápanú, Mahánaraka; Kákola, Saṁjívana, Mahápatha, Avichi, Andhatámisra, Kumbhipáka, Asipatravana*—[these twenty],—and *Tápana,* [forming] the twenty-first. (222—225)

Any sin, committed unknowingly, is expiated by penances. But a sin, committed knowingly, [is not expiated by a penance]; but by virtue of a text, [he] can associate with his community. (226)

A destroyer of a *Bráhmaṇa*, a drunkard, a thief and a violator of a preceptor's bed, as well as those who associate with them, are [all] *Mahápátakins* (*i.e.*, perpetrators of heinous crimes. (227)

Vilification of a preceptor, that of the *Védâs*, the destruction of a friend and forgetting what has been studied, should be known [as sins] equal to *Brâhmaṇicide*. (228)

To eat forbidden food; to bring a serious, but false, charge against a person, before the king; to speak falsehood, for establishing the superiority of caste; and to drink the saliva of a woman in menses;—[are tantamount to the sin of] drinking spirituous liquors. (229)

To steal a horse, a jewel, a man-servant, or a female-servant, [a piece of] land, cow, or that which has been kept in trust is equal to the stealth of gold. (230)

To know a friend's wife, a maiden, a sister, a woman of a degraded caste, one of the same family or the wives of a son,—is described [as sins equal to that of] violating a preceptor's bed. (231)

A person, knowing [his] father's sister, mother's sister, maternal aunt, daughter-in-law, mother's co-wife, sister, preceptor's daughter, preceptor's wife, and his own daughter, is a *gurutalpaga* (*i.e.*, a sinner of the worst kind). He should be killed, after having his generative organ cut off. [Similar is the penalty] of a woman who is a willing party. (232—233)

Killing of kine; non-performance of the principal *Samskârâs* or purificatory rites (especially the rite of investiture of the sacred thread); theft; non-satisfaction of debt; failure to consecrate sacred fires; selling of forbidden articles; the marriage or consecration of sacred fire by a younger brother before an elder; receiving lessons on payment of a fee; teaching by taking fees; knowing another's wife; remaining unmarried while a younger brother is married; usury; manufacture of salt; killing of women, *S'udrâs*, *Vaishyâs* and *Kshatriyâs*;

sustenance by forbidden means; absence of faith in the existence of God; failure to observe the vow [of celibacy]; selling of children; theft of corns, metal and cattle; officiating as a priest for a person for whom no such rite should be performed; renouncement of father, mother and preceptor; selling of tanks and gardens; accusation of a maiden: performance of religious rite for a younger brother married before an elder; giving away a daughter in marriage to such a person; fraud; breach of vow; cooking for one's ownself; living with a woman, who drinks spirituous liquor [even if she be one's wedded wife]; renunciation of Vedic studies, sacred fires, sons and kinsmen; cutting of a huge tree for making fuel; sustenance by converting one's own wife into a courtezan, as well as by slaying animals, or by giving medicines; handling the instrument for grinding sesame and sugarcane; vices of gambling, hunting, etc.; selling of one's ownself; serving a *S'udra*; contracting friendship with a degraded person; living with a woman of an inferior caste; failure to live in an *a's'rama* or order; growing fat on food supplied by another; study of impure works (*i.e.*, such as the philosophy of Chárváka, etc.); owning mines [by order of the king]; and selling of one's own wife;—all these are *Upapâtakas* or minor sins. (234—242)

By placing the skull [of the *Brâhmaṇa*, so killed], on his head, or holding it on a flag-staff; by living on alms and proclaiming his sin;—the destroyer of a *Brâhmaṇa*, [should live] for twelve years on a restricted fare; [and thereafter, he] shall attain purification. (243)

Or by saving a *Brâhmaṇa*, [from the jaws of a tiger,] or of twelve kine, or by bathing at the end of a Horse-Sacrifice, he may attain purification. (244)

Or when he sees a *Bráhmaṇa* or a cow, on the road-side, suffering from long-standing and painful diseases, and relieves him or her of the same, a destroyer of a *Bráhmana* may attain purification. (245)

By restoring the stolen property of a *Vipra*, or being killed on that account, or on being wounded by weapons [for that purpose], although living, [one] attains purification. (246)

Or he should offer oblations to Fire [in honour of all the parts of] the body, beginning with the hair on the body and ending with marrow, in order, with the *Mantrams*,—" *Lomavya Swahá* (*i.e.*, I offer this to the hair, etc.). (247)

Or by being killed in a battle* with his aim well-directed, or being almost dead with strokes and thereafter living, one attains purification. (248)

Or by continually reciting the three *Védás* with their *Samhitás* in a forest, or by sojourning to all the opposite streams of the *Saraswatí*, living [all the while] on a restricted diet, [one is] freed from his sins. (249)

Or by conferring upon a [worthy] person wealth enough [for his life-long maintenance], one attains purification. [The performance of a] *Vaiswánara*-Sacrifice is laid down in the *Smṛitis* for the purification of the taker. (250)

The killer of a *Kshatriya* or a *Vais'ya*, initiated into the celebration of some sacrifice, shall practise the vow (*i.e.*, penance) of the destroyer of a *Bráhmaṇa*. The destroyer of a fœtus or that of a woman in menses [must perform penance] as laid down for his caste. (251)

* Some Commentators explain it as "giving one's life, for purification in battle on behalf of the King." Others interpret it as "a duel undertaken with ar expert archer."

[If a person] comes for killing, but does not kill, him, (*i.e.*, if one strikes a *Brâhmaṇa* with a weapon, but does not kill him,] he must perform the [usual] penance. [For killing a] *Brâhmaṇa*, engaged in a sacrifice, he must perform double the penance. (252)

[PENANCE FOR DRINKING SPIRITUOUS LIQUORS.]

A DRINKER of spirituous liquors must seek purification by drinking either wine, water, clarified butter, cow's urine or milk, heated like fire, and meeting with death. (253)

Wearing a woolen garment and matted locks he should perform the penance of Brahmanicide; he should eat, in the night, cakes of sesame seeds or particles of rice for three years. (254)

For drinking wine, seminal-fluid or urine, or eating excreta, unknowingly, the three castes, called the twice-born, must perform the *Saṁskârâs* or the purificatory rites. (255)

A *Brâhmaṇa*-woman, who drinks spirituous liquors, does not go to the region of her husband. She is [re-born], in this world, [either] as a bitch, a female vulture or a she-hog. (256)

[PENANCE RELATING TO THE THEFT OF GOLD.]

A PERSON, stealing gold owned by a *Brâhmaṇa*, should make over, to the king, a mace, proclaiming his own misdeeds. Killed or saved, [he attains] purification. (257)

By performing the penance [prescribed for] a drinker of spirituous liquors, [he may attain] purification, even without communicating [his sin] to the king. He should give away gold equal to his body [in weight] or what encompasses the gratification of a *Brâhmaṇa*.* (258)

* This is the penance for stealing gold unknowingly

[PENANCE RELATING TO THE VIOLATION OF A PRECEPTOR'S WIFE OR A STEP-MOTHER.]

[A PERSON, committing such a crime,] should lie down on a red-hot iron bed with a female figure made of iron; or cutting off his testicles and taking them up, he should renounce his body in the south-western quarter. (259)

A violator, of a preceptor's bed, must perform the most distressing penance of *Prajápatya* for a year; or he should study the *Véda-Samhitá* and perform the *Chándráyana* for three months. (260)

He, who lives a year in the company of such [sinners] must perform the same [penance]. Fasting [for a day and night before the ceremony] and accepting no present, one may marry a maiden related to these. (261)

[PENANCE FOR ORDINARY SINS.]

FOR slaying all the degraded castes, one must perform the *Chándráyana*. Even a *S'údra*, who is not qualified [to study the *Védás* and offer oblations to the Fire], becomes purified [by its performance for the prescribed] time. (262)

Twofold is the sin of a person, who makes a false accusation; equal is that of his, who speaks of a real charge. For false accusation, one is visited by the sin of the falsely-accused person. (263)

[PENANCE FOR COW-SLAUGHTER.]

THE slayer, of a cow, must drink the *Pañchagavya* (the five products of the cow taken collectively, *i.e.*, milk, curd, clarified butter, urine and the dung), and remain self-restrained for a month. By sleeping in a cow-shed, by following a cow, and by giving away a cow, he may [also] attain purification. (264)

Or being controlled, he must perform the hardest or the most difficult of penances; or fasting for three nights, he shall give away eleven kine with bulls. (265)

[PENANCE FOR MINOR SINS.]

THE purification, of minor sins, is brought about by the *Chândráyana*, or by living simply on water for a month or by the *Paráka*-Penance. (266)

For killing a *Kshatriya*, a person shall give away a thousand kine with bulls, or he should perform, for three years, the penance consequent on Brahmanicide. (267)

The slayer, of a *Vais'ya*, should perform this penance for a year, or he shall give away a century of kine; the slayer, of a *S'údra*, should perform [the penance] for six months [consecutively], or ten kine, he should make a gift of [in its stead] (268)

[PENANCE FOR KILLING WOMEN.]

FOR slaying [unknowingly] an unchaste *Bráhmaṇa-*, *Kshatriya-*, *Vais'ya-*, or a *S'údra-*, woman, one should, in order, make a gift of a vessel made of hide, a bow, a goat and a lamb, for the purification [of his sin]. (269)

For slaying a woman, who has gone a little astray, one should perform the penance consequent on slaying a *S'údra*. [Similar is the penance for killing] a thousand animals having bones, and a cart-load of those having no bones. (270)

For killing a cat, an alligator, a frog, a crow or other birds, [one] should drink milk for three days, or perform the penitential rite of the *Pádákrichchha*. (271)

[For killing] an elephant, five dark-blue bulls; a parrot, a two years' old calf; an ass, goat or a lamb, a bull; or a *Krouñcha*-bird, a three years' old calf [should be given to a *Bráhmaṇa*] (272)

For killing a swan, a vulture, a monkey, beasts living on raw flesh, birds living in water and on land, peacocks, or a *Bhása* (a kind of cock),—one should make a gift of a cow; [for killing] animals not living on flesh, [one shall give away] a calf. (273)

[One shall give away] an iron-rod, [for the destruction] of reptiles; for that of animals having no sex, lead weighing a *másha*; for that of a hog, a vessel full of clarified butter; for that of a camel, gold weighing a *guñja* ($2\frac{3}{16}$ grains); and for that of a horse, a parrot. (274)

[For the destruction] of *Tittiri*-birds, [one shall give away] sesame seeds to the weight of one *maund* and twenty-four *seers*; if one is incapable of making a gift, as laid down for the destruction of elephant and other [animals], [as mentioned before], one should perform a penitential rite, for the purification of each sin. (275)

For the destruction of insects, sprung into being from fruits, flowers and juices of sugar-cane, etc.;—one should drink clarified butter. Something must be made a gift of, for the destruction of insects having bones, and the *Prándyáma* [should be performed for that] of those having no bones. (276)

For [uselessly cutting] a shrub or a plant, a bush, a creeper or a huge tree, [one should] recite the *Rik* (*i.e.*, the sacred verse of the *Gáyatri*) for a hundred times. [And for a ruthless] destruction of a medicinal herb, one should live on milk and follow a cow for a day. (277)

An unchaste woman, when bitten by a monkey, ass, camel, crow or by a jackal, by performing the *Prâṇâyâma* in the water and drinking, clarified butter, attains purification. 278)

[A person,] consecrating, with the *Mantrams*,—"*Yan.mé adya rétas*" (that my semen which to-day etc.), the semen dropped without any cohabitation with a woman, and taking it up with the nameless finger, should touch the parts between the two breasts and the two eye-brows. (279)

Having seen his own reflection in the water, he should recite the *Mantrams*,—"*Mayi téja iti.*" Seeing unholy objects, displaying fickleness of limbs, etc., or speaking falsehood, [he should recite] the *Sávitri* *(Gáyatri)*. (280)

For knowing a woman, a *Brahmachárin* becomes *Avakirni* (*i.e.*, a religious student who has committed an act of incontinence): [and] by sacrificing an ass in honour of the *Naihṛiti* Deity, he attains purification. (281)

If without being disabled [a *Brahmachárin*] discontinues the practice of begging alms and adoring the Sacred Fire for seven nights [consecutively], he should offer two oblations to the Fire with the *Mantrams*, *Kámávakirṇa*, etc." (282)

He should, then, worship the Sacred Fire with (the *Mantram*,—) "*Samasinchatu*, etc." [Drinking] honey or eating [interdicted] meat, [he should perform] the most difficult penance [of *Prajápatya*] and other penitential rites in the end. (283)

For disregarding the injunctions of the preceptor, purification is attained by gratifying him [again]. If he (*i.e.*, the religious student) dies while sent out, on business, to some other place, the preceptor should perform three distressing penances. (284)

There is no sin, if a *Bráhmaṇa* meets with his death while doing good to him, (*i.e.*, a person), while

cows and bulls are in danger, while administering medicine, or while worshipping the Sacred Fire. (285)

He, who falsely attributes [the commission of] heinous and minor crimes to another person, should spend a month, having controlled his senses, living on water and reciting [the purifying *Mantram*]. (286)

The person, falsely accused, must perform a difficult penance, [and] offer, in a sacrifice, a cake to the Deity of Fire or an animal to the Wind-God. (287)

For knowing an elder brother's wife, without being appointed, a person should perform [the penitential rite of] the *Chândrâyana*. For knowing his wife during her menstrual period, [a person] attains purification by drinking clarified butter after the expiration of three nights. (288)

For performing any religious rite for a person belonging to any of the three higher castes, who has been outcasted for the non-performance of purificatory rites or for the employment of spells for malevolent purposes, one should perform three most painful penances. One, desecrating the *Vêdâs*; or one, renouncing a person, who seeks refuge with him;—should live, for a year, on barley-cakes. (289)

A *Brahmachârin*, who lives in a cow-pen, shall live on water and recite the *Gâyatri* for a month. [Similarly one is, also,] freed [from the sin of] accepting presents from a degraded person. (290)

One, who rides a conveyance, drawn by an ass or a camel; one, who bathes or eats in a state of nudity; and one, cohabiting with a woman in the day-time;—should bathe in the water and then perform the *Prânâyama* (291)

For thou-theeing an elder or treating him haughtily with the exclamation of *Hum*, for defeating a *Brâhmaṇa* with words or tieing him quickly with a cloth, one should gratify them and fast for a day. (292)

One should perform a painful penance for raising up a rod [for striking] a *Brâhmaṇa*; for striking him therewith, a more painful one; for causing bloodshed, a most painful one; and for [striking a blow which] makes the blood congealed within, the painful penance (of *Prajâpatya*). (293)

By carefully taking into account time [and] place, age and ability [of the perpetrator and the nature of] the crime, [one should] lay down the penitential rite. The rite, for getting freedom from sins not mentioned there, (*i.e.*, in the Law-Books), should, also, be pointed out]. (294)

[If a person refuses to perform any penance,] his own kinsmen should make the female-servant, of such an outcaste, carry his water-vessel [filled with water] to the outskirts of the village and ostracise him from all works (social and religious). (295)

If he returns after performing the penance, [they] should throw a new pitcher [into a tank], accuse him no longer and associate him [thenceforth] in all works. (296)

This law has, also, been laid down for outcasted women; but accommodation near the dwelling-house, food, raiment and protection, should be given [to her]. (297)

Cohabitation with a person of an inferior caste, destruction of the fœtus and slaying the husband, require, forsooth, special ostracism for women. (298)

One should never live with those who kill persons seeking refuge with them, boys and women as well as

with those who are ungrateful, even if they have performed penances. (299)

After the pitcher has been thrown, [the person who has performed the penance,] being surrounded by his kinsmen, should, first of all, offer barley-cakes to the kine; [his kinsmen,] after he has been honoured by the kine, should welcome him, [by taking the food offered by him]. (300)

One, whose crime has been made public, should perform a penance laid down by the *Parishad** (assembly of learned men). One, whose crime has not been made known, should perform a secret penance. (301)

[REGULATIONS RELATING TO SECRET PENANCE.]

THE slayer, of a *Brahmaṇa*, should fast for three nights and recite, in the water, the *Aghamarshaṅa Súkta*; [and] thereafter, making a gift of a milch-cow, he attains purification. (302)

Or living on air during the day and spending [the night] in the water, he should offer forty oblations of clarified butter to the Fire with the *Mantram*,—*Lomavya Swáhá*." (303)

Fasting three nights and reciting the *Kushmandi-Rik*.—("*Yaddevá devahedanam*") [and offering oblations of] clarified butter, the drinker of spirituous liquors [attains] purification; and a stealer of gold, by reciting the *Rudra-Mantram*, being stationed in water. (304)

* *Parishad*, or the assembly of learned men, must, at least, contain ten persons, *viz*. one proficient in the *Rig-Véda*; one, in the *Yajusha*; one, in the *Sáma-Véda*; one, in the *Purva-*, and *Uttara-*, *Mímámsás*; one learned in the *Nyáya*; one, in the *Nirukta*; and one, in the *Dharma-S'ástrás*; and three persons from the three *A's'rams*.

The violator of a preceptor's bed, is freed [from sin] by reciting the *Sahasras'irsha-Mantram* (the *Purûsha Sûkta*). After the termination of the proper rite, a milch-cow should be presented by each of them (*i.e.*, by the sinning parties). (305)

For the purification of all crimes, and minor sins, and of those which outcaste a person and those which have not been mentioned, the *prâṇâyama* should be performed a hundred times. (306)

By taking [unconsciously] semen, excreta or urine, the foremost of a twice-born one should drink the purifying *Soma*-Juice consecrated with *Om*. (307)

Whatever sin is unconsciously accumulated during the day or night is all dissipated by reciting the *Sandhyâ-Mantrams* at the three periods [of conjunction]. (308)

The recitation of the *Sukriya-Mantram*,—"*Vis'vâni dêva Savitas*," of the *A'raṇyaka*, [and] specially of the *Gâyatri* of the hymn addressed to the eleven Rudras, purify all sins. (309)

A twice-born one should recite the *Gâyatri* and offer oblations of sesame in all those matters wherein he considers himself sullied with sins. (310)

Neither these [minor] sins, nor those resulting from [the perpetration of] heinous crimes touch a person, who is given to the study and teaching of the *Vêdâs*, endued with forgiveness and devoted to the performance of rites relating to great sacrifices. (311)

By living on air during the day, remaining within water during the night, and reciting the *Gâyatri* a thousand times after sunrise, one is freed from all sins except that of the Brahmanicide. (312)

[THE OBSERVANCES RELATING TO YAMA AND NIYAMA.]

CELIBACY, mercy, forgiveness, charity, truthfulness open-mindedness, abstention from injury, faith, sweetness of temper and restraint of the external senses are known as *Yamas.* (313)

Bathing, silence, fasting, celebration of sacrifices, Vedic study, control of the generative organ, service of the preceptor, purity, absence of anger and vigilance. are called *Niyamâs* (or self-imposed religious observances). (314)

[THE VARIOUS VRATAS, OR RELIGIOUS OBSERVANACES.]

AFTER having drunk cow's urine, cowdung, thickened milk, curd, clarified butter and *Kus'a*-Water, one should fast the next day and thus practise the most painful rite of *Sântapana.* (315)

Taking each of the articles necessary for *Sântapana* for six days, one should fast on the seventh day. This is called the penitential rite of *Mahâsântapana.* (316)

To drink, every day each, of the extracts of *Palâsa-*, *Udumvara-*, Lotus [and] *Bel-*,Leaves, and *Kusa-* Water is called *Parṇakṛichchha* (the penitential rite of taking leaves) (317)

One should drink, severally, every day, hot milk, hot *ghee* and hot water [for three days] and then fast for one night [on the fourth day]. This is called *Taptakṛichchha* (the penitential rite of taking hot articles). 318).

[The penitential rite that is performed) by taking one meal in a day for one day, one meal in the night for one day, unsolicited food for one day and by fasting for another day, is called *Pâdakṛichchha.* (319).

[When this penitential rite is rendered] threefold by any means whatsoever, it is called *Prajápatya*. This penance, which is performed by taking rice filling up the palms, is the most difficult and distressing one. (320)

[The penance of] *Kṛichchhátikṛichchha* i.e., the most painful of painful) [is performed] by living on milk for twenty-one days. [The one performed] by fasting for twelve days is called *Paráka*. (321).

To eat or drink, every day, severally, saffron, foam of boiled water, butter milk, water and barley-meal and then to fast for one night, is called *Soumya-kṛichchha*. (322)

One should take each of these articles (mentioned above *i.e.*, saffron etc.), in order, for three nights. [This penitential rite,] extending over fifteen days, is known as *Tulápurusha*. (323)

In the light half-month, one should increase the [number of the] balls of cooked rice, each being of the size of the egg of a pea-hen, with the day, and decrease the same in the dark fortnight, while performing the *Chandráyana*. (324)

Or one should somehow eat two hundred and forty balls in the course of a month. This is another mode of *Chandráyana*. (325)

Bathing thrice-a-day, one should perform the *Prajápatya* and other difficult penances, as well as the *Chandráyana*. He should recite the purifying *Mantrams* and consecrate the balls with the *Gáyatrí*. (326)

The purification, of sins for which no penance has been laid down, is effected by the *Chandráyana*. He, who performs it for religious purposes, attains the lunar region. (327)

He, who, wishing for virtue and being restrained performs the most difficult penances, comes by great prosperity, and reaps the fruits of great sacrifices. (328)

Hearing of these religious duties described by Yâjñawalkya, the *R*ishis said that to that foremost of Yogins, of incomparable energy. (329)

Those who, shorn of idleness, will preserve this Religious Code, will acquire fame in this world and repair to the celestial region [in after life]. (330)

One, seeking learning, attains the same; one, wishing for wealth, gets it; one, longing for longevity, becomes possessed of the same; and one, hankering after prosperity, gets the same. (331)

The departed manes, of the person, who will, on the occasion of a *S'râddha*, make others listen to, at least, three couplets [of this Code], will, forsooth, attain to unending gratification. (332)

By following this Religious Code, a *Brâhmaṇa* becomes a worthy person; a *Kshatriya*, virtuous; and a *Vais'ya*, possessed of wealth and corns. (333)

He, who will make the twice-born listen to it on every *Parva*-day, will reap the fruits of a Horse-Sacrifice. Do thou accede to this our request. (334)

Hearing the speech of the ascetics and being delighted, Yâjñawalkya, too, saluting the Self-sprung *Brahma*, said "so be it." (335)

Here ends the Third Chapter, dealing with Penances in the Yajñawalkya Samhitâ.

THE END

HARITA SAMHITA

ORIGINAL TEXT

WITH A

LITERAL PROSE ENGLISH TRANSLATION.

EDITED AND PUBLISHED BY

MANMATHA NATH DUTT (Shastri), M.A., M.R.A.S.

Rector, Keshub Academy,

Author of the English Translations of The Rámáyana, Mahá-Bhárata, S'rimadbhágavatam, Mahánirvána-Tantram, Harivaṁs'a, Agni Puránam, Márkandéya Puránam, &c., &c.

Calcutta

PRINTED BY H. C. DAS, ELYSIUM PRESS;

40, NAYAN CHAND DUTT'S STREET.

1906.

A PREFATORY NOTE ON HA'RITA SAMHITA'.

HA'RITA originally wrote his Law-Treatise in Prose. But the original work is not available and the one, now extant, is a metrical abridgment of the same. The metrical work is also regarded by the Hindus as an authority on *Achâra* or duties in general. What is popularly called positive law is not to be found in this Treatise. The work consists of Seven Chapters and contains a hundred and ninety-four *S'lokas* or couplets.

The king Amvarisha asks the *Rishi* Mârkandeya about the duties of various castes and orders. In reply to his question the *Rishi* describes the conversation that took place between Hârita and the *Rishis* in days of yore.

It is evident from this statement occuring at the commencement of the book that Hârita delivered his discourse on Law in Prose and the *Rishi* Mârkandeya subsequently put the substance in verse. The work, that passes under the appellation of Hârita *Samhita*, is really a treatise written in verse by Mârkandeya embodying the substance of the original exposition of Hârita.

TABLE OF CONTENTS.

Hârita Samhitâ.

CHAPTER I.

HA'RITA SAMHITA'.

CHAPTER I.

THE DUTIES OF BRA'HMANA.

[THE KING AMBARISHA PUTS THE QUESTION TO THE RISHI MA'RKANDEYA.]

IT has, before, been said by thee that the foremost of the twice-born ones,—residing on the earth, the atmospheric and the celestial regions, performing the duties laid down [in the ordinances] for the various castes and orders,—are [said to be] devoted to Kes'ava. (1)

O foremost of the good, do thou describe unto us the duties of castes and orders by which the eternal Deity Nara-Simha (Man-Lion) is gratified. (2)

MA'RKANDEYA said:—I shall here recount the ancient and the most excellent conversation that took place between the high-souled Hárita and the *R*ishis. (3)

Having saluted Hárita, conversant with all forms of religion and effulgent like fire, all the ascetics, desirous of questioning about religion, said: (4)

"O thou endued with lordly powers, O thou conversant with all [forms of] religion and the institutor of all religions, do thou, O son of Bhrigu, describe unto us the duties of various castes and orders. (5)

O thou endued with lordly powers, do thou describe unto us, in brief, the *Yoga-S'ástra* and every thing else that goes to create firm faith in Vishnu Thou art our great preceptor." (6)

Having been thus accosted by them, the ascetic Hârîta said to them :—Hear, O ye all ascetics, I shall describe the eternal duties. (7)

O foremost ones, by following the duties of castes and orders, as well as [the precepts of] the *Yoga-S'ástra*, a mortal is freed from the fetters of birth and *Saṁsâra* (mundane existence.) (8)

Formerly (*i.e.*, before the creation) the Divine Creator of the Universe, the Great Soul [Vishṇu], was laying asleep with [his Consort] S'ree (the Goddess of Prosperity) on a bed of serpent in water. (9)

From the navel of that Deity, lying asleep, originated a huge Lotus. Within that Lotus sprang into existence Brahmâ having the *Védás* and the *Védángâs* for his ornaments. (10)

He (*i.e.*, Brahmâ) was, again and again, asked by the god of gods, saying,—" Create the universe." He, too, having created the entire universe consisting of the Celestials, *Asurás* and the human beings, brought out from his mouth the sinless *Bráhmaṇás* for successfully performing sacrifices; the *Kshatriyás*, from his arms; and the *Vais'yás*, from his thighs. (11—12)

Hear, O ye foremost of the twice-born, I shall describe the words,—capable of giving wealth, fame, long life, the celestial region and the fruit of emancipation,—which the Divine Grand Father Brahmâ addressed to them all, in order of succession, after having created the *S'údrás*. (13—14)

Those begotten by the *Bráhmaṇás* on *Bráhmaṇa*-women are known in the *Smṛitis* as the *Bráhm aṇás*. I shall describe their duties and the country w orthy of being inhabited by them. (15)

O ye foremost of the twice-born, [a *Brâhmaṇa*] should live in a country where the antelope moves about freely by nature, [for there only] religious practices become successful. (16)

Sixfold works have been laid down for a high-souled *Brâhmaṇa*. He, who always lives with them (*i.e.*, performs them) attains to happiness. (17)

Teaching, religious study, officiating as a priest at sacrifices, celebrating sacrifices, making gifts, and accepting gifts are mentioned as the sixfold duties of a *Brâhmaṇa*. (18)

Teaching is threefold, [namely,] for virtue or wealth, and service is described as the third [object.] (19)

In the absence, of at least one, of these works, a *Brâhmaṇa* becomes a *Vṛishâchâra*, (*i.e.*, one acting like a bull). Learning should not be bestowed, by a person, on him who seeks [only] his [own] advancement. (20)

One should teach a worthy disciple and discard an unworthy one. For successfully performing a religious rite, one should accept a gift from a householder who is known as being freed from sins. (21)

One should, in a purified place, daily attentively study any *Vêda*. *Dharma-S'âstrâs* should be [similarly] studied by the pure-minded *Brâhmaṇâs*. (22)

They should be daily and nightly studied and listened to like the *Vêdâs*. To make a gift and offer food unto a *Brâhmaṇa* who is ignorant of the *S'ruti* and the *Smṛiti*, encompasses the destruction of the giver's family. Therefore a *Brâhmaṇa*, with all care, should study the *Dharma-S'âstrâs*. (23—24)

The *S'ruti* and the *Smṛiti* are the two eyes of the *Brâhmaṇâs* created by God. If deprived [of the

knowledge] of the one, [a person] is called one-eyed; and if of the two, a blind. (25)

A good *Brâhmaṇa* should zealously attend upon his preceptor and worship the *Vivâha*-Fire, morning and evening. (26)

Having bathed properly, he should offer, every day, oblations to the *Vishwadêvâs*, and adore the in-coming guests, to the best of his power, and without any distinction. (27)

A person, leading the domestic mode of life, who is always devoted to his wife, and shuns other peoples' wives, should, also, adore other in-coming *Brâhmaṇa*-guests to the best of his power. (28)

An intelligent person should take his meal in the evening, after having performed the *Homa*. He should be truthful, have control over his passion, and never fix his mind on irreligion. (29)

Having undertaken the performance of his own duty, he should not neglect it from carelessness. He should always speak truthful words conducive to the well-being of all and in the next world. (30)

This is the duty of a *Brâhmaṇa* described in brief. He, who perrorms this duty, attains to the station of *Brahmaṇ*, (*i.e.*, emancipation). (31)

O ye foremost of the *Brâhmaṇâs*, as accosted by you, thus the Code of Religious Regulations, which dissipates the entire multitude of sins, has been described by me. Hear, I shall now describe the duties of the *Kshatriyâs* and severally of other castes. (32)

CHAPTER II.

[THE DUTIES OF THE KSHATRIYA'S. VAISHYA'S AND S'UDRA'S]

I SHALL describe, in order, from the beginning to the end, [the duties of] the *Kshatriyás* and others, by following which regulations all come by most excellent condition. (1)

When placed in [charge of] a kingdom, a *Kshatriya* should protect his subjects righteously, be devoted to study, and should duly celebrate sacrifices. (2)

A king, endued with a righteous understanding, should always make gifts unto the twice-born, (*i.e.*, the *Bráhmaṇás*), be always devoted unto his own wife and take a sixth part [of the income of his subjects as revenue.] (3)

He should be proficient in the Laws of Polity, well-informed in the true spirit of making peace and dissension, devoted to the Deities and the *Bráhmaṇás*, and be intent on performing rites for the *Pitṛis* (the departed manes). (4)

He should perform sacrifices righteously and shun irreligious works. By acting thus a *Kshatriya* attains to the most excellent condition [in after life]. (5)

A *Vaishya* should duly tend cattle, drive trade and agriculture, make charities and feed the *Bráhmaṇás* according to his power. (6)

He should be shorn of pride and stupefaction, [and] even by words he should not injure others, be devoted to his own wife and self-restrained, and avoid other people's wives. (7)

Having fed with his money, the *Bráhmaṇás*, and the priests at the time of sacrifice, he should live, without lording over, in religious matters till the fall of his body (*i.e.*, till his death) (8)

He should zealously celebrate sacrifices, study religious books, make charities, perform the rite for the *Pitris* and worship the Man-Lion, (*i.e.*, Vishnu.) (9)

This is the duty of a *Vaishya*. He, who follows the duty of his own caste, and acts thus, forsooth, repairs to the celestial region. (10)

A *S'údra* should, with care, serve the three *Varṇas* and particularly act like a servant unto the *Bráhmanás*. (11)

He should make gifts without being solicited, earn his livelihood by hardship, and zealously worship the Deity according to the rules of *Páka-Yajña*, (a simple or domestic sacrifice). (12)

Furthermore he should adore the *S'údrás*, who wend righteous and just ways. He should put on a tattered cloth, eat the remnant of a *Bráhmaṇa's* food, find pleasure only in his own wife and avoid another's wife. (13)

A *S'údra* should always do this with his mind, words and deeds. Having performed righteous deeds and having his sins dissipated [thereby], he attains to the dignity of Indra. (14)

The duties of the various *Varṇas* have, thus, been described by me, as they formerly emitted from the mouth of *Brahmá*. O ye lords of ascetics, listen now to the duties of the first *A's'rama* (*i.e.*, the order of religious students) as I go on narrating them one after the other. (15)

CHAPTER III.

[BRAHMACHARYYA, OR RELIGIOUS STUDENTSHIP.]

HAVING been invested with the sacred thread, a person (*i.e.*, one of the three castes) should live in the family of his preceptor and do good unto it by deeds, mind and words. (1)

[He should] lead a life of celibacy, sleep on [the bare] earth, adore the Fire, and offer, unto his preceptor, pitchers full of water, sacrificial fuels and *go-ghrâsha* (*i.e.*, morsels of grass for his cow). (2)

A *Brahmachârin* should study [the *Védâs*] with propriety without which he does not attain the fruit of Vedic studies. (3)

A wicked-souled person, divorced from regulations, even when he performs righteous deeds, disregarding the proper rules, does not attain the fruits thereof. (4)

Therefore for attaining success in his Vedic study, he should perform the rites laid down in the *Védâs*. He should learn, from his preceptor, the many and varied rules [for attaining] purification. (5)

Being careful and attentive, a *Brahmachârin* should use a deer-skin [for his waist cloth] a piece of wood for cleansing the teeth, *mekhalâ*, (*i.e.*, the triple girdle worn by the first three castes), and the sacrificial thread. (6)

For procuring food, he should, having restrained his senses, beg alms in the morning and evening. Rinsing his mouth carefully every day, he should not cleanse his teeth.* (7)

---

* *I.e.*, He should not rub his teeth with wood, after having rinsed his mouth at the time of bathing.

He should renounce umbrella, shoes, scents and garlands; and must, also, abstain from dancing and singing, useless conversation and sexual intercourse. 8)

Having restrained his senses, he should abstain from riding on elephants and horses. Observing his vow, a *Brahmachârin* should perform his evening adoration. (9)

After the termination of the evening adoration, he should salute the feet of his preceptor and reverentially meditate upon his parents (*i.e.*, adore them mentally). (10)

These three (*i.e.*, the preceptor, the father and the mother) being lost (becoming displeased), all the Deities are displeased. Shorn of pride a *Brahmachârin* should abide by the commands of all these. (11)

Having studied either the one, two or the three *Vêdâs* from the preceptor, he should make the usual present to him, and then being self-controlled, [he should] live in his village. (12)

A *Brâhmna*, whose tongue, generative organ, belly and hands, have all been controlled, should, resorting to *Sannyâsa* (renunciation), lead a celibate life near the same preceptor, as long as he lives; in his absence, near his (preceptor's) son; [in the latter's absence,] near his disciple or in his family. Neither marriage nor [absolute] renunciation is laid down for the *Naishthika*.* (13—14)

A *Brahmachârin*, of firm vows, who, carefully following this regulation, renounces his body, is not born again in this world. (15)

* A perpetual religious student, who continues with his spiritual preceptor even after the prescribed period, and vows life-long abstinence and chastity.

A *Brahmachárin*, who, being self-controlled and devoted to the service of his preceptor, moves about on this earth, acquires an auspicious learning, so difficult of attainment, and comes by its fruit (*i.e.*, virtue, worldly profit, desire and emancipation) so easily attainable [by such a person]. (16)

CHAPTER IV.

[GA'RHASTYA, OR THE DOMESTIC MODE OF LIFE.]

AFTER having completed his Védic studies and being acquainted with the true import of *Dharma-S'ástras*, a person should wed a maiden of a different family, having a brother, endued with auspicious marks, perfect limbs and a good character. That foremost of the twice-born must do so according to the most excellent rite of *Bráhma*. (1—2)

Various other forms of marriage, according to caste and order, have been spoken of. Having duly collected sacrificial fuels, the foremost of the twice-born, being all the while wide awake, should offer oblations [to the Fire] in the morning and evening. Thereupon [he] should daily bathe after having previously cleansed his teeth. (3—4)

Having got up from bed at dawn he should duly perform [all] the purifying operations. The mouth remaining stale (*i.e.*, not washed) every day, a person loses control over his own self. (5)

Therefore one should eat (use) a piece of wood, dry or wet, for cleansing the teeth. *Karanja*,* *Khadira*, *Kadamva*, *Kurava*, *Saptaparṇi*, *Pṛisṇiparṇi*, *Jámva*,

* Name of a tree used in medicinal preparations.

Apâmârga, *Vilwa*, *Arka*, *Udumvara*,—these are mentioned as the most suitable woods in the operation of tooth rubbing. Thus is described, in brief, the wood which should be used for rubbing the tooth. (6—8)

All thorny woods yield virtue; and milky ones, fame. It is said that the wood, for rubbing the tooth, should be of the measure of eight fingers. Or it should be of the size of a span, measured from the tip of the thumb to that of the forefinger. With such [a piece of wood], one should cleanse one's teeth. (9)

If the teeth are touched with a twig on the first day of a lunar fortnight, the fifteenth day of the dark fortnight, the fullmoon day, the sixth and the ninth lunar day, one's seven generations are consumed. (10)

On the interdicted days, the mouth should be rinsed with twelve handfuls of water instead of a twig. (11)

Having rinsed the mouth, as laid down in the *Mantram*, one should again rinse it. Then sprinkling one's own self with water, as described in the *Mantram*, one should throw palmfuls of water. (12)

By virtue of the boon conferred by Brahmâ, whose birth is not known, the *Râkshasâs Mândeha* fight every morning with the Sun. (13)

The handfuls of water, thrown by the *Brâhmaṇâs* and inspired with the mystic verse *Gâyatrî*, destroy all the *Râkshasâs* passing under the appellation of *Mândeha*. (14)

Thereupon protected by the *Brâhmaṇâs*, the Sun proceeds along with the Yogins headed by the great Marichi and Sanaka. (15)

Therefore one should not studiously neglect the morning and evening adorations. One, who neglects

he same out of stupefaction, forsooth, goes to [the infernal region of] hell. (16)

Having rinsed one's mouth, sprinkled one's own self with water, according to the *Mantram*, and offered handfuls of water in honour of the Sun, one should perform the rite of circumambulation and then purify one's self by touching water. (17)

Even when the stars are visible, one should duly perform the first *Sandhyâ* adoration and recite the *Gáyatrí* till the Sun is not seen. (18)

Then having duly performed the evening *Sandhyá*, even when the Sun remains visible, one should recite the *Gáyatrí* till the stars are not seen. (19)

Thereupon reaching the house and performing the *Homa*, a learned and sage person should think of measures for supporting those who depend on him. (20)

Thereupon, for the behoof of his disciples, he should conduct Vedic studies for a little while; then a good *Bráhmana* should approach his king for business. (21)

Then repairing to a distant place, he should fetch *Kus'a*, flowers and sacrificial fuels. Then he should perform the midday adoration at a holy and charming place. (22)

I shall [now] describe, in brief, the regulations, destructive of sins, [of that form of bath] by bathing according to which, one is freed from all sins. (23)

Having brought, for bathing, earth, together with pure rice and sesame, one should then, with a careful mind, go to a river having profuse pure water. (24)

A river existing, one should not bathe in another water. One should not bathe in little water while there exists a profusion of it. (25)

The water of a river is the best. One should bathe in the river, standing against the current. In its absence, one should bathe in a tank or in other pools. (26)

Sprinkling a pure spot with water, one should place one's all clothes there. Then carefully washing one's own body, one should rub it with earth and water. (27)

Just before bathing, a learned person should rinse his mouth. Then entering into water, controlling his speech duly, and mentally thinking of Hari, he should immerse himself in thigh-deep water. (28)

Then returning to the bank and rinsing his mouth according to the *Mantram*, he should sprinkle his body with water [reciting] the *Varuṇa-Mantram* and the *Pavamani* R*ik*. (29)

Then having carefully sprinkled his own body, with the water taken by the tips of *Kus'a*-grass, [and reciting the *Mantram*,—] "*Syona pṛithivî*," the twice-born should rub it [his body] with earth [reciting the *Mantram*,—] "*Idam Vishṇu*" (30)

Then, when immersing in water again, he should meditate on the divine Nârâyaṇa. Then entering into water properly, he should recite [the *Mantram*,—] "*Aghamarshaṇam*." (31)

Having bathed, he should offer, as usual, oblations, of water with rice and sesame, to the celestial saints and the departed manes; then pressing o t water [from his cloth] and reaching the bank, being self-controlled, he should put on two pieces of white cloth and *Uttarîya* (cloth to cover the body). He should not shake his hairs. 32—33)

A dark-blue or a blue cloth is not preferable A learned person should always avoid a dirty cloth [and one] that does not emit a good smell (34)

Thereupon a learned person should wash his feet with clay water. Then, again converting the right palm into the shape of a cow's ear, he should see the water inside, drink it thrice and rinse the mouth twice therewith. Then sprinkling his head and feet with water, he should touch his mouth with three fingers. (35—36)

With the thumb and nameless finger, he should touch the two eyes. Then being self-restrained, he should touch his head with five fingers. (37).

Having rinsed his mouth, according to this regulation, a pure-minded *Bráhmaṇa*, shorn of idleness, should, with *Kus'a* in hands and his face directed towards the east or the north, perform the *Práṇáyáma* thrice, and thereafter perform the sacrifice of the recitation of the *Gáyatrí*, the mother of the *Védás*. (38—39)

There are three kinds of *Japa-Yajña*; understand their secret meaning. *Váchika*, *Upáṁs'u* and *Mánasa* are the three forms. (40)

Of these three forms of *Yajña*, each succeeding one is superior to the preceding one. (41)

What is performed by reciting the *Mantrams*, the various parts and letters being distinctly sounded either high or low, is called *Váchika Japa-Yajña*. (42)

That, in which the *Mantrams* are recited slowly, the lips quiver a little, and the sound becomes audible to a slight extent, is known as *Upáṁs'u-Japa*. (43)

That, in which the words and letters [of the *Mantrams*] are comprehensible by the intellect, [though the words and letters are not audible, and the meaning of the words is meditated on, is called *Mánasa*. (44)

Being daily lauded with the recitation, the Deities become propitiated. They being pleased, the sages acquire a large family. (45)

When the recitation is performed, the *Rákshasás*, *Pis'áchás*, and the dreadful huge serpents do not come near but fly away from a distance. (46)

Knowing the metre and the Rishi (saintly author), one should zealously recite the *Mantrams*. And knowing their meaning, a twice-born one should mentally recite the *Gáyatri*, day and night. (47)

He,—who daily recites the Divine *Gáyatri*, the highest [form of recitation] being a thousand times; the middling, a hundred times; and the lowest, ten times;—is not sullied by sin. (48)

Then offering, with upraised arms, handfuls of flowers to the Sun, he should recite the *Súkta*,—*Udutyan* etc., and then *Tatachakshu* 49

Performing the rite of circumambulation and covering [his face] with hands, a twice-born one should bow unto the Sun and then propitiate the other Deities with the *Tirtha*-Water. (50)

Then pressing water out of the cloth with which he had bathed, he should rinse his mouth again. Bathing and making gift by a devout follower has been described here like that (*i.e.*, they should be accompanied with the rinsing of mouth.) (51)

Seated on *Kus'á*-grass, with *Kus'á*-grass in hands and with his face directed towards the east, a person should reverentially perform *Brahma-Yajña*, according to the rites thereof. (52)

Thereupon having got up and placed his joined hands on his head, he should, reciting the *Rik*,—*S'uchishadi*, offer *Arghya* of sesame, flowers and rice to the Sun. (53)

Thereupon having saluted the Sun-God he should again return to his house. And, going there, he should

adore Vishṇu, according to the rite laid down in the *Purusha-Sûkta.* (54)

Thereafter he should offer *Vali* (offerings of food) to the *Vis'wadévâs* according to the rite thereof. A householder should wait for a guest till the hour of milching the cow. (55)

If a guest, not seen or known before, comes, he should, rising up, adore him with a welcome, offer of water and a seat. (56)

[On a guest] being welcomed, the Fires of a householder become gratified. On a seat being offered, the King of the Celestials becomes pleased. (57)

Water, for washing the feet, being offered, the departed manes attain to gratification which it is so difficult to secure. On food being offered, Prajâpati is pleased. (58)

Therefore, after the adoration of Vishṇu, the guests should be daily worshipped by a householder with respect and according to his might. (59)

He should give unto the beggars and the mendicant *Brahmachârins* alms consisting of undedicated curry and rice. (60)

If a mendicant arrives at a house before food is offered to the *Vis'wadévâs*, then keeping a part thereof for them, one should dismiss him by giving him alms. (61)

A mendicant, being fed, can remove the mischief done by the *Vis'wadévâs*. But the *Vis'wadévâs* can never remove the mischief done by the mendicants. (62)

Therefore when *Yatins* arrive at a house, one should respectfully offer them alms, for he should think without a shadow of doubt that Vishṇu is himself a *Yatin.* (63)

After having fed well-dressed maidens, aged persons

and children, a householder should then take his meal. (64)

With his face directed either towards the east or the north, abstaining entirely from speaking or controlling his speech, he should, with a delighted heart, salute the boiled rice in the beginning. (65)

Then offering oblations to the vital airs with different *Mântrams*, he should, being self-restrained, take sweet food. (66)

Then rinsing his mouth and remembering his Tutelary Deity, he should touch his belly. Then a wise person should spend his time in the study of history and the *Purâṇás*. (67)

Then going out, he should duly perform the evening adoration. Then performing the *Homa* and feeding the guests, he should take his meal in the night. (68)

Eating in the morning and evening has been sanctioned by the *S'ruti* for the twice-born. But they cannot take any intermediate meal. The rule for the *Agnihotrins* is [to take meals only in] the evening. (69)

A *Bráhmaṇa* should teach his disciples but dismiss them on those days on which no religious studies are to be prosecuted. All the days mentioned in the *Smṛitis* and the *Purânás* [are to be accepted]. (70)

On the *Mahânavamí* (the ninth day in the bright half of the month of *A's'win*, sacred to the worship of Durgâ), the twelfth day of the fortnight, *Bharaṇi*, the *Parva*-days (Fullmoon, and the last day of the dark fortnight, and the third day of the bright half of *Vais'âkha*, a *Brâhmaṇa* should not teach his disciples. (71)

On the seventh day of the fortnight in the month of *Mágha*, on *Rathya Saptamí*, while rubbing oil, and at the time of bathing, one should avoid teaching. (72)

Seeing a dead body carried or placed on earth and hearing the sound of weeping in the evening, the foremost of the twice-born should not study [the *Védâs*]. (73)

O ye the leading twice-born ones, charities must be made by a householder—the gift of gold, cow and earth. (74)

This is the essence of the duties of a householder described [by me]. He, who satisfies them with reverence, attains to the dignity of *Brahma*. (75)

By the favour of the Man-Lion, he acquires the most excellent knowledge. And, by it, a *Brâhmaṇa* attains emancipation, O ye twice-born ones. (76)

O ye *Viprâs*, thus the eternal Code of Duties has been described, in brief by me, to you. If a householder carefully performs the duties laid down for the domestic mode of life, he becomes united with [the God] Hari (77)

CHAPTER V.

[THE DUTIES OF THE VA'NAPRASTHA MODE OF LIFE.]

O YE great and most excellent R*ishis*, hear, I shall, hereafter, describe the duties of a *Vânaprastha* or a hermit. (1)

Having seen sons and grandsons and his hairs grow grey, a householder, consigning the care of his wife to his sons or with her, should enter into a forest. (2)

Having nails, hairs of the body and white skin covering the body, a hermit, living in a forest, should duly offer oblations to Fire. (3)

He should carefully daily offer oblations with paddy grown in the forest, unimpeachable rice growing without cultivation, leaves, roots and fruits. (4)

Having bathed thrice, he should practise austere penances. Either after a fortnight or a month, he should take his meals, cooking the food himself. (5)

Or he should take his meals at the fourth, eighth, or the sixth, period;* or he should sustain himself with air. (6)

Stationed in the midst of five fires in the summer, living without shelter in the rainy season and remaining inside the water in the dewy season, he should spend his time practising penances. (7)

That person of well-formed religious understanding, who performs these rites in order, shall, taking his own Fire, repair to the northern quarter. (8)

An ascetic, going to a forest, who, abstaining from speech, meditates on *Brahman*—who is beyond the ken of senses—till the destruction of his body, becomes glorified in the region of Brahmâ. (9)

He,—who, living in a forest and being endued with mental abstraction and self-restraint, practises penances,—goes, freed from sins, purified and endued with a quiet mind, to the ancient, divine Purusha. (10)

---

* The fourth period is the evening of the second day, after fasting for a day; the eighth period is the evening of the fourth day, after fasting for three days; and so forth.

CHAPTER VI.

[THE DUTIES OF THE FOURTH ORDER, SANNYA'SA.]

I SHALL, hereafter, describe the most excellent fourth *A's'rama* or order, by following which with reverence, one is released from the fetters [of worldly existence]. (1)

Living in the *Vânaprastha A's'rama* as mentioned before and dissipating all his sins, a twice-born one should enter upon the fourth order according to the rules of *Sannyâsa* (renunciation). (2)

Having carefully made gifts unto the departed manes, the celestials and the human beings, performed *S'râddha* for the departed manes and the human relations and performed the funeral rites of his own self, and taking the Sacred Fire with his own self, one, knowing the *Mantram*, should again enter upon the life of mendicancy. (3—4)

Since then he should desist from cherishing attachment for sons and conversing with them. He should give assurance of safety unto his kinsmen and all creatures. (5)

A triple staff, made of bamboo, of equal knots, measuring four fingers and covered with the down of a black calf, has been highly spoken of by the ascetics for physical and mental purification. A small strip of cloth [is allowed] for covering the body and a wallet for protection against cold. (6—7)

He should also take a pair of sandals and must not collect any thing else. These all, that have been described, are always his marks. (8)

Collecting all these, leading a life of renunciation and going to a most excellent shrine, [he should] bathe

there and rinse his mouth with water inspired with the *Mantrams*. (9)

Then offering oblations to the Deities, he should bow unto the Sun according to the *Mantram*. Then with his face directed towards the east and abstaining from speech, he should perform the *práṇáyáma* thrice. (10)

Having recited the *Gáyatri* according to his might, he should meditate on the *Para-Brahmaṇ*. And, for supporting his own self, he should daily go out for receiving alms. (11)

Having arrived in the evening at the residence of the *Bráhmaṇás*, he should, with his right hand, beg for a mouthful of food. (12)

Having taken up the bowl with his left hand, he should collect alms with his right one. He should receive alms so long as food, capable of gratifying him, is not secured. (13)

Then returning, the self-controlled [mendicant] should place the bowl elsewhere. Then being self-controlled, he should take rice, containing all sorts of curries with four fingers and keep it in another vessel Then sprinkling it with water and offering it to the elemental Deities headed by the Sun, the *Yatin* should take his meal either in two vessels or in one. He should never eat from a vessel made of fig-leaves, or one made of *Kumbhi*, *Tainduka*, *Kovidára* and *Kadamva*. The *Yatins*, who eat from vessels made of belmetal, are all described as being covered with dirt. (14—17)

The *Yatins*, [who take their meals from a belmetal vessel], are visited by the sins of the householder, who cooks food in a belmetal vessel, as well as of all those [persons] who make others eat from the same (18)

A *Yatin* should daily wash the vessel, with *Mantrams*, in which he takes his meal. Like the *châmasa*-vessel (ladle), of sacrifice that vessel is never sullied. (19)

Thereupon having rinsed his mouth and performed deep meditation, he should adore the Sun. A sage man should then spend his day in recitation, meditation, and the study of history. (20)

Then performing the evening adoration, he should spend the night in a temple and meditate on the eternal *Brahman* in the lotus of his heart. (21)

If [a *Sannyâsin*] be thus religiously bent, be of a quiescent soul, impartial unto all creatures and self-restrained, he attains to the highest station from which he does not return. (22)

The holder of the triple staff,—who, withholding the senses from the external objects, gradually acts thus,—attains to the most exalted station of Vishnu, freed from the fetters of worldly existence. (23)

CHAPTER VII.

[ESSENCE OF YOGA.]

I HAVE described the duties of various *Varnas* and *A's'ramas*, by following which men attain to emancipation and the celestial region. (1)

I shall now describe, in brief, the most essential and excellent *Yoga-S'âstra* by listening to which, persons, desirous of acquiring emancipation, attain to it. (2)

All the sins are dissipated by the practice of *Yoga*. Therefore, resorting to *Yoga* and performing all religious rites, one should daily perform meditation. (3)

Having brought first the mind, difficult of being restrained, under control, by *dhâranâ* (steady abstraction),

one should control one's speech by *prân âyâma*; and the senses, by withholding them from their objects. (4)

Considering the individual soul as identical with the Great Soul, he should meditate on *Brahman*, that is all knowledge, freed from diseases, subtler than the subtle and described as the stay of the universe. (5)

Seated in a solitary place with a concentrated mind, he should, till death, meditate on the *âtman*, that is situated both in the mind and the external world, and effulgent like gold. (6)

He should think,—"I am that which is the heart of all creatures, which is situated in the hearts of all and which is worthy of being known by all." (7)

So long one enjoys the pleasure of seeing the *âtman*, he should not act against the religious practices mentioned in the *S'ruti* and the *Smriti* (such as penances, meditation, etc.). (8)

As a car without a horse and a horse without a charioteer [are of no use], so is penance and learning. They become useful when [they are] united. (9)

As food united with sweet juice, and sweet juice united with food, [are useful]; as birds, with two wings, fly in the sky; so one, by *jñâna* (knowledge) and *karma* (action), attains to the eternal *Brahman*. A *Brâhmana* —endued with learniug and penance and given to the practice of *yoga*—having cast off the two bodies (the material and the subtle), becomes freed from fetters. There is no destruction of the soul when the material body is destroyed. (10—12)

O ye foremost of the twice-born ones, all the divisions of castes and orders and their duties have been described unto you, in brief, by me. (13)

Hearing of religious duties, which yield, as fruits, the celestial region and emancipation, the ascetics, saluted the R*ishi*, and, delighted, repaired to their respective habitations. (14)

MA'RKANDEYA said ·

Having studied this Religious Code, in full, emanating from the mouth of Hárita, he, who follows its religious teachings, comes by the most excellent state. (15)

By acting against the duties laid down for the *Bráhmaṇás*, those laid down for the *Kshatriyás* (sprung from the arms of Brahmá), those laid down for the *Vais'yás* (thigh-begotten), and those laid down for the *S'údrás* (foot-sprung), one is immediately degraded from his caste. Every one should perform the duty laid down for him (*i.e.*, for his caste) The twice-born should, therefore, carefully satisfy their respective duties. (16—17)

Thus, O king, there are four *Varṇas*, and four *A's'ramas*. Those, who abide by their own duties, come by the most excellent condition. (18)

The slayer of Madhu is not so much pleased with any other work, as the Man-Lion is gratified with the discharge of their respective duties by men. (19)

Therefore performing one's own duty in proper time and vigilantly, a person acquires habitation with the thousand-eyed King of the Celestials and the Man-Lion (Vishnu). (20)

By the power of the spirit of disassociation sprung in him, a *Yogin*, always performing religious rites, should meditate on *Para-Brahmaṇ*. Then casting off his body, he shall attain to the eternal and the ever-blissful station of Vishnu, which is without beginning or end. (21)

FINIS.

US'ANA' SAMHITA'.

ORIGINAL TEXT

WITH A

LITERAL PROSE ENGLISH TRANSLATION

EDITED AND PUBLISHED BY

MANMATHA NATH DUTT (Shastri), M.A., M.R.A.S

Rector, Keshub Academy,

Author of the English Translations of the Râmâyana, Mahâ-Bhârata, Srimadbhâgavatam, Mahânirvâna-Tantram, Harivaṁs'a, Agni Purânam, Mârkandéya Purânam, &c., &c.

Calcutta

PRINTED BY H. C. DAS, ELYSIUM PRESS,

40, NAYAN CHAND DUTT'S STREET.

1906.

TABLE OF CONTETTS.

Us'anâ Samhitâ.

CHAPTER I.

US'ANA' SAMHITA'.

CHAPTER I.

[GENERAL DUTIES.]

HAVING bowed unto the ascetic Us'anâ's son, born in the race of Bhṛigu, the hermits, headed by Slounaka, asked of him [an account of] the divisions of all the Religious Codes. (1)

"Hear ye all attentively, I shall rehearse [the Religious Code]—the instrument of virtue, worldly profit, pleasure and emancipation, and the destroyer of sins—which formerly Us'anâ conversant with the secrets of the science of religion, [described] in the auditory of the *Riskis*."

Then saluting his father Us'anâ born in the family of Bhṛigu, he began to discourse on religious duties. (2—3)

Being invested with the sacred thread in the eighth year, either counting from the period of conception or from the [date of] birth, according to the regulation laid down in one's own Family Code of Rites, the foremost of the twice-born should study the *Védâs*. (4)

A religious student should carry a staff, put on a girdle and the skin of a black antelope, live on what is got by begging, do good unto his preceptor and look at the preceptor's face. (5)

Formerly, cotton-made sacred thread was instituted by Brahmâ. Strings of three threads are for the *Brâhmaṇâs*. A hempen cord [is for a *Kshatriya*]; and a woolen one, [for a *Vais'ya*]. (6)

A twice-born one should always wear the sacred thread and tie up the tuft of hair on his crown. He

should put on a most excellent white piece of cotton or silk cloth without any hole, but quite different from the one used before. (7)

The sacred skin of a black antelope has been described as the cloth for covering the upper part of the body. In its absence the skin of a *Ruru*-deer is allowed to be used. (8)

The sacred thread should extend from the left shoulder to the bottom of the right arm. One should always wear the sacred thread. *Nivita* is the sacred thread lying round the neck [and hanging down like a garland]. (9)

O ye twice-born ones, the sacred thread, worn over the right shoulder and passing under the left arm, is called *Práchinavita*. It should be worn at the rite for the departed manes. (10)

In a room where the Sacred Fire is kept, in a cowpen, [while offering] oblations to the Fire, [while making] recitations, while feeding after Vedic studies, near the *Bráhmaṇás*, while the preceptor makes his adoration and at the two periods of junction, one should always wear the sacred thread. This is the eternal regulation. (11—12)

The triple girdle of a *Bráhmaṇa* should be made of the *Muñja*-grass, have three equal folds, and be plain. *Muñja* not being available, *Kus'a*-grass is [next] spoken of, making either one- or three-, folds. (13)

A twice-born one should carry a staff, measuring up to the tips of hairs in length, made of the *Bel*, the *Paláshá*, the sacrificial fig, or of the *Udumvara* wood. (14)

Being self-restrained, a twice-born one should make the *Sandhyá* or adoration, [both] in the morning and

evening. He should never fail, out of lustful desire, avarice, fear or stupefaction. (15)

Thereupon, with a delighted mind, he should adore the Sacred Fire, [both] in the morning and evening. Having bathed, he should offer oblations to the Deities, *Rishis* and all the classes of *Pitris*. (16

He should, then, perform the adoration of the Deities with flowers, leaves and water. Saying with proper humility,—"I, such and such person, salute thee," he should, every day, religiously bow unto his elders. [By this,] one acquires long life, health, wealth and prosperity. (17—18)

If another *Brâhmaṇa* salutes [him], he [the other *Brâhmaṇa*] should be [greeted in return], saying,—"Be long-lived, O gentle one." These words should be uttered after addressing him by his name. (19)

A *Brâhmaṇa*, who does not know how to return a salutation, on being saluted [by another], should never be bowed unto by a learned person. He is like a *S'údrá*. (20)

[At the time of salutation,] the feet of an elder should not be touched by the left hand. His left foot should be touched by the left hand; and the right, by the right one. (21)

One should, first of all, bow unto him from whom one acquires temporal, Vedic, and spiritual knowledge. (22)

One should not [at the time of saluting] touch water, food acquired by begging, flowers, [and] sacrificial fuels, as also other articles that may have been dedicated to a Deity. (23)

The preceptor, the father, the eldest brother, or the king, after approaching him, shall accost a *Brâhmaṇa* of his well-being; a *Kshatriya*, of his health; a *Vais'ya*, of

peace; and a *S'údra*, of freedom from diseases A maternal uncle, the father-in-law, the eldest brother, the maternal grandfather, the paternal grandfather, the head of the castes and a paternal uncle, are known as the seven *Pitṛis* or fathers. (24—25)

The mother, the maternal grandmother, the preceptor's wife, paternal and maternal aunts, the mother-in-law, the paternal grandmother and the eldest sister, are to be known as elderly women. (26)

All of them are spoken of as the female and male elders: one should follow them with mind, words and deeds. (27)

Seeing an elderly person, one should get up and salute him or her with folded palms. One should not sit with the elders, nor should one quarrel with them on any account. (28)

Even for preserving his own life, one should not injure or speak ill of elderly persons. Even when endued with other accomplishments, a person, injuring elders, goes downwards. (29)

Of all elderly persons, five are to be particularly [adored], *viz.*, the father, the mother, the spiritual guide, the teacher and the priest; of them the first three are the foremost; and of them a mother is to be particularly adored. (30)

One who gives habitation even for a day, one who gives instructions even for a moment, the eldest brother and the protector [or the husband in case of a woman], are the five *Gurus*, (elderly persons worthy of respect). (31)

These five should be adored by one, seeking one's own well-being, with one's best personal exertion or even with the renon ncem ent of one's own life. (32)

With disinterestedness and renouncing all, a son should, devotedly, serve them both, so long as the father and the mother live. (33)

The father and the mother being pleased with their son's accomplishments, the scn, by this deed, attains to [the fruition of] all [his] works. (34)

There is no Deity equal to mother; there is no *Guru* (elder) equal to father; there exists no return of their good offices. (35)

One should—by deeds, thoughts and words—do unto them what they like. Without being commanded by them, one should not perform any religious rite, excluding those which yield emancipation and the daily and obligatory rites. [To serve the parents] is laid down as the cream of religion, yielding delightful fruits in the next world. (36—37)

With his permission, taking leave of the preceptor who properly instructs him about good conduct, makes a disciple enjoy the fruits of his learning [in this world], as well as in the celestial region after death. (38)

The silly wight, who disrespectfully treats his eldest brother who is like unto his father, goes, by that sin, into hell. (39)

[One should keep an eye on] the good services and honour of a giver in this world. It is admitted that a protector should be adored by all men with mental concentration. (40)

The most exalted regions are for those men who renounce their own lives for procuring food for their protector. The divine Bhrigu has said so. (41)

One, younger in years, should get up [on seeing] maternal uncles, paternal uncles, father-in-law, priests and preceptors, and say,—" I am here." (42)

A person, younger in years, if he is initiated in a sacrifice, must not be called by name. A person, conversant with religious laws, should address him with the word,—"*Bhos.*" (43)

Brâhmaṇâs, *Kshatriyâs* and others, seeking their prosperity, should respectfully bow down their heads unto [their elders]. This destroys all sins. (44)

Even if they are endued with knowledge, good works and other accomplishments, and be sufficiently well-read in the *S'ruti*, the *Kshatriyâs* and other castes are never to be saluted by the *Brâhmaṇâs*. (45)

The rule is that a *Brâhmaṇa* should bless all the other castes and a younger person of his own caste, and salute the elderly persons [of his own caste]. (46).

Fire is adorable unto the twice-born; a *Brâhmaṇa*, unto all the castes; the husband also is adorable unto wives, and a guest is adorable unto all. (47)

[He is to be reverenced,] who has learning, [pious] action, age, friend and wealth; these five are called objects of honour, each preceding one being more important [than the succeeding one]. (48)

He is a qualified person amongst the three *Varṇas*, who [at least] possesses one of these five [accomplishments]. Even if he happens to be inferior in any other respect, he is worthy of homage. (49)

[Respect should be offered*] unto the *Brâhmaṇâs*, who help in the offering of *piṇdas*, unto the womankind, the king, his eye (*i.e.*, his emissary), aged persons, those, pressed down by a heavy load, the diseased and the weak. (50)

* The sense of the Text is, that if one of the persons, described therein, appears, one should give him way out of respect.

Having collected daily, in a devout spirit, alms from the houses of good people, one should dedicate them to the preceptor, and, then, with his permission, take one's meal, abstaining [all the while] from speech. (51)

A *Bráhmaṇa*, who has been invested with the sacred thread, should beg alms, using before [the word] *Bhavat*; a *Kshatriya* [should use the word] *Bhavat* in the middle; a *Vais'ya* [should use the word] *Bhavat* in the end.* (52)

One should first beg alms from his mother, sister, or mother's sister, and should approach such [a woman] as does not insult him. (53

It is said that one may receive alms from all of his own caste or from all castes; but he should shun the outcastes. (54)

A *Brahmachârin* should daily, in a devout spirit, collect alms from those who are given to the study of the *Védâs*, the celebration of sacrifices, and be intent upon the performance of his own works (*i.e*, those laid down for their respective castes and orders). (55)

One should not beg alms from the family of his preceptor, from his kinsmen and from relatives made by marriage. In the absence of a house [from which alms may be collected], every preceding party should, in order, be avoided.† (56)

Persons, mentioned before, being not available, one, controlling his ownself and speech and without looking

---

* This refers to the vatious forms of expressions used while begging alms. A *Bráhmana* should say,—"*Bhavati bhikshâm déhi*;" a *Kshatriya* should say,—"*Bhikskám bhavati déhi*;" and a *Vais'ya*,—"*Bhikshám déhi bhavati*."

† The meaning is, that if there is not any other family available, one could receive alms from relations by marriage; in their absence, from his own kinsmen; and in their absence, from the preceptor's family.

towards any direction, should approach every one of the village. (57)

Having collected food by begging, he should, every day with [the preceptor's] permission, devoutly, attentively and abstaining from speech, take a portion capable of keeping him alive. (58)

A *Brahmachárin* should daily support himself with food acquired by begging and suppress his passions: It is said in the *Smṛiti* that a *Brahmachárin's* supporting himself with alms is tantamount to fasting. (59)

He should daily adore his food and take it without speaking ill of it; on seeing it, he should be delighted and happy, and should welcome it with laudation. (60)

Taking too much or bad food is destructive of health, longevity, attainment of the celestial region and virtue, and is condemned by the community. Therefore it should be avoided. (61)

With his face directed towards the east or the south, he should daily take his meals, according to the eternal regulation. But he should never eat facing the north. (62)

Having washed his hands and feet and been seated in a purified place, he should rinse his mouth twice after it. (63)

Having drawn a circular figure first, he should place the vessel on it, and eat till the recitation of the formulæ *amṛitopidhán*, etc., at the end of his meal. He should abstain from speech [all the while]. (64)

CHAPTER II.

[RULES FOR RINSING THE MOUTH AND KEEPING THE BODY PURE.]

AFTER eating, drinking, bathing, walking, touching that part of a lip where there is no hair, changing clothes, passing semen, urine and excreta, conversing with degraded castes, at the commencement of study, after coughing or heavy sighing, after going to a cremation ground or to a crossing of many roads, and at the two *Sandhyâs* or adorations, the foremost of the twice-born ones should rinse his mouth again. (1—3)

After conversing with a *Chaṇḍâla* or a *Mlechchha*, after talking with abandoned women or with *S'ûdrás*, after touching an abandoned man or leavings of food, after shedding tears, after speaking an untruth, after taking meals at the two *Sandhyas*, after bathing, drinking or touching urine and excreta, one should rinse his mouth again, even if he has rinsed it once. Elsewhere [he should] rinse [it] once only. [Water for rinsing the mouth not being available, one, being self-restrained, can attain purification] by touching fire, kine or the right ear. (4—6)

By touching men, stones, or tying again *Nivi*,* one should touch pure water, grass or earth. By touching one's own hair or washing water, one should, seated at ease with his face directed towards the east or the north, [rinse his mouth] with pure water which is neither hot, nor frothy nor sullied. (7—8)

---

* A cloth worn round a woman's waist, or more properly the ends of the cloth tied into a knot in front.

By keeping the head or the ear covered, having the *Káchhá** or the *S'ikhá*† untied, or by not washing the feet, one remains impure, even if he has rinsed his mouth. (9)

A learned man should never rinse his mouth with his shoes or with his headgear on, or while stationed in water. [Nor should he do it] with rain water, or with water mixed with clarified butter or while standing. (10)

[He should not rinse his mouth] with water placed in one palm, [and should rinse it] again [with water brought by all castes], excepting a *S'údra*. [He should not rinse it while] seated, with his sandals on, or keeping his hand outside the knee. (11)

He should not talk, laugh, cast his looks here and there, nor bend his body [while rinsing his mouth] [He should not rinse his mouth] without seeing water or with water that is hot or frothy. (12)

[Nor should he do it] with water served by the hands of a *S'údra* or of a dirty person, or with alkaline water, [or with water] taken up by the fingers. He should not make any sound and must be self-centered [at the time of his rinsing]. (13)

[Nor should he do it] with discoloured and distasteful water, or with the water passing through a crevice or [through the pores] of animals (such as drops of perspiration), and at a time beyond the appointed hour. (14)

A *Bráhmaṇa* is purified by water going to his heart, a *Kshatriya* by a drop [going to his throat], a *Vais'ya* by that entering into his mouth, while a *S'údra* and a woman by merely touching [the water with lips]. (15)

---

* The hem of the lower garment tucked into the waistband.

† A lock of hair on the crown of the head.

Brahman is said [to reside] in the line at the root of the thumb. The space between the thumb and the forefinger, is the most excellent *Tírtham* (holy place) for the departed manes. (16)

The base of the smallest finger is called [the holy place] for *Prajâpati* or the *Kâya-Tírtham.* The tops of all the fingers are described as [forming the holy place] for the Deities; and the roots, for the R*ishis.* [These are] *Daiva-*, and *A'rsha-*, *Tírthams.* The middle part is described as that of Agni. It is also [called] *Soumika* (*i.e.*, belonging to *Soma* or the Moon]. Knowing all these holy places, one is not possessed by stupefaction. (17—18)

A *Bráhmana* should daily rinse his mouth with the *Brahma-*, or with the *Káya-*, or with the *Daiva-*, *Tírtham*, but not with the *Pitri-*[*Tírtham*], O ye twice-born ones.* (19)

It is laid down in the *Smriti* that a *Bráhmana*, being self-restrained, should first drink water thrice. Closing the lips of the mouth, he should touch it with the root of the thumb. (20)

Then with the thumb and the nameless finger, he should touch the two eyes. Then with the thumb and forefinger, he should touch the tip of the nose. (21)

With the smallest finger and the thumb, he should touch the two ears. With them all (*i.e.*, all the fingers) or with the palm, he should touch the breast. (22)

Similarly he should touch the head with the thumb, [once] or twice. He should sip water thrice, the Deities are gratified by this [method]. (23)

---

* These are described as holy places, and a *Bráhmana* should drink water at the time of the *achamanam* or rinsing, with these parts of the fingers.

We have heard that Brahmâ, Vishṇu and Mahes'wara become pleased [with him who performs *âchamanam*] The Ganges and the Yamunâ are pleased with sprinkling [the lips of water]. (24)

The Sun and the Moon are pleased with touching the two eyes; and the A'swins are gratified with touching the tip of the nose. (25)

When the two ears are touched similarly, the Wind and the Fire become pleased; and all the Deities become gratified when the breast is touched. (26)

The Purusha (*âtman*) becomes pleased when the head is touched The drops that fall from the mouth on the limbs, do not make leavings [of a drink]. (27)

When [any particle of food,] fixed to a tooth, drops down at the touch of the tongue, the person remains impure [so long he does not rinse his mouth]. The drops of water, which fall at the feet [of a person offering water] to another for performing *achamanam* (rinsing), are known as equal to [water] placed on a [pure] spot. By them, one does not become sullied There is no impurity in *Madhuparka*,* *Soma*,† in chewing betel-leaves, fruits, roots and the sugarcane rod. Us'anâ has said so. If while moving about in a place of eating and drinking, a *Brâhmaṇa* touches any leavings, he should keep on the ground [all the articles in his hands], rinse his mouth and sprinkle those articles with water. If while carrying metallic vessels [for adoration], he touches any leavings, he should rinse his mouth without placing those articles on earth and shall thereby attain purification. Similarly one should do, on touching [any leavings, while carrying clothes]: there

* A respectful offering of five ingredients, such as honey, etc.

† The juice of the Moon-Plant.

being no difference between clothes [and metallic-vessels]. (28—32)

In the night, when there is fear of thieves and tigers on the way, if one passes urine and excreta without washing himself with water, [he does not become impure] nor the article in his hand becomes sullied. (33)

Placing his sacrificial thread on his right ear and facing the north, one should pass urine and excreta. In the night, he should face the south. (34)

Covering the ground with [pieces of] wood, leaves, clods of earth, or grass and bending his head low, one should pass urine and excreta there. (35)

One should not pass urine or excreta under a shade, in a well, in a river, in a cowpen, on a road, on a sacrificial ground, in water, fire, ashes or on the cremation ground. (36)

[One should not pass urine or excreta] on cowdung, on a foundation, in a cowshed, on a place covered with green grass; nor while standing, nor being naked, nor on the summit of a mountain. (37)

[Nor one should] do so in a dilapidated temple, or on an anthill, or in holes containing living animals, or while walking. (38)

[One should not do so] on husk, charcoal and skull, as well as on a public road, on a field of cultivation, in a hole, in water and at the crossing of four roads. (39)

[One should never ease oneself] near a garden, on a barren land, on another's excreta, with the shoes on, with an umbrella overhead, or having the atmospheric region in view. (40)

[One should not do so] before women, elderly persons, *Brâhmaṇâs* and kine, or before [the image of a] Deity, a temple and a water. (41)

[One should not do so] casting his looks on a river or on luminous bodies, or facing them, or in an open space or looking towards the Sun, Fire or the Moon. (42)

Having brought [a clod of] earth, with it and pure water [already] brought, one should zealously wash oneself for purification till the bad smell is entirely removed. (43)

One should not bring earth filled profusely with the dust of a *Brâhmaṇa's* [feet], nor from clay, nor from a road, nor from a barren ground, nor from what has been left by another person after purifying oneself. (44)

What one drinks, by inspiring it with *Mantrams* and reciting all the letters of the *Praṇava*, *Gâyatrî*, and the *Vyârhṛiti*, is called *Mantrâchamanam*.* (46)

Thus by *Gâyatryâchaman*,† *S'rûtyâchamanam*‡ is described. (47)

CHAPTER III.

[LIFE AND CONDUCT OF A BRAHMACHA'RIN, OR A RELIGIOUS STUDENT.]

HAVING thus purified his own body and restrained [the operation of] the body and others (speech, senses, etc.,) and casting his looks at the preceptor's face, [a religious student] should attentively prosecute his studies. (1)

Always keeping [the right hand] uplifted, performing the *Sandhyâ*-adorations and observing good conduct,

* Rinsing the mouth with water accompanied with the recitation of the Mystic Syllables.

† The same as above. *Gâyatrî* is the most sacred Vedic *Mantram*.

‡ *A'chamanam* accompanied with the recitation of the Vedic *Mantram*.

[and] when ordered by his preceptor with the saying,—Sit,' should he sit before him. (2)

While accepting the order [of his preceptor] or conversing with him, he should not lie down on his bed, be seated, eat and stand with his face against him (*i.e.*, the preceptor). (3)

Near the preceptor, [a disciple's] bed and seat should always be lower [than the preceptor's]. He should not take his seat of his own accord at a place which is within the range of his preceptor's vision. (4)

He should not, even in his absence, take merely the name of his preceptor.* Nor should he imitate his (preceptor's) movements and speech. (5)

Where any accusation of the preceptor, real or false, takes place, [the disciple] should close his ears [with the fingers]; or he should leave that place and go elsewhere. (6)

He should not adore him (preceptor) living at a distance, nor being irate, nor near women. He should not cut words with him; nor should he remain seated in his presence. (7)

He should daily bring pitchers full of water, *Kus'a*, flowers, and sacrificial fuels, and should daily wash his limbs and paste them with earth. (8)

He should never go over the flowers used by him, or his (preceptor's) bed, sandals, shoes, seat and shadow. (9)

Having received wood for rubbing the tooth, he should not dedicate it to him. He should never go [anywhere] without obtaining leave from him; nor should he be engaged in a work calculated to incur his displeasure or do him any harm. (10)

---

* While taking the name of his preceptor, a disciple should always use such epithets as *áchárya*, *upádhyáya*, etc.

Near him, he should never place his feet, and avoid yawning, laughing, sneezing and using an upper garment. (11)

He should always avoid cracking fingers in his presence. He should study at the appointed hour till the preceptor does not draw his mind [from teaching]. (12)

He should never sit on [his preceptor's] seat, bed and conveyance. He should run after him when going quickly, and follow him when going [slowly]. (13)

He is allowed to sit with his preceptor on an elephant, on a camel, on a conveyance [drawn by bullocks], in a royal palace, on a rock, on a chariot, on a seat made of stone, or on one made of a big piece of wood. (14)

He should always have control over his senses and mind, be shorn of anger and pure, and should always give utterance to sweet and beneficial words. (15)

He should studiously avoid scented garlands, [sweet] juice, maidens, the destruction of small animals, smearing the body with oil, collyrium, shoes, the holding of umbrella, lustful desires, anger, fear, sleep (*i.e.*, too much sleeping), singing [bad songs], playing on musical instruments, dancing, gambling, detracting other people, looking at and conversing with women, injuring other people and wickedness. With a delighted mind he should bring pitchers full of water, flowers, cowdung, earth and *Kus'a* as much as is necessary for his own use. He should daily collect food [which a *Brahmachârin* may take], except salt and what is stale. (16—19)

He should always be impartial, have no attachment for singing, etc., should not see his face in a mirror, should not rub his teeth, should not converse with

notorious impure persons, women and *S'ûdrâs*, and should not take the residue of his preceptor's food willingly for medicinal purposes. (20—21)

He should never take such a bath as would remove the filth of his body,* and should not, without being permitted by his preceptor, salute his own elders. (22)

He should similarly behave towards those of his elders who confer learning, and towards those who are born of the same stock, who suppress irreligion and deliver wholesome instructions. (23)

Towards persons most prominent [in education and piety], preceptor's wives, sons and kinsmen,—he should daily so behave himself as he does towards his preceptor. (24)

Whether a disciple be younger in years or of the same age [with him], the son of the preceptor teaching him, deserves respect, like unto the preceptor himself, in all sacrificial rites. (25)

He should not besmear the body of the preceptor's son with turmeric, make him bathe, take the leavings of his food and wash his feet. (26)

All the wives of the preceptor should be adored like the preceptor himself. All his other caste-wives should be reverenced with salutation and rising up. (27)

Rubbing oil [on the person], bathing, cleansing with perfumes the body, and decorating the hairs, of the preceptor's wife should never be done. (28)

The youthful wife of the preceptor should never be saluted by the feet. [The disciple] should salute her

---

* The Author here means that a religious student should not be over-zealous in bathing so as to beautify his person. Students should not spend too much of their time in bathing in order to look handsome They should have no eye on personal charms.

[placing his head on the ground] and saying,—"I am such and such a person." (29)

Remembering always [the tenets of] religion, a *Vipra* (religious student) should touch the feet and salute the wives, of the preceptor. (30)

The mother's sister, maternal uncle's wife, mother-in-law, father's sister, and the wives of all the elders, should be adored like unto the preceptor's wife. (31)

The wife of an elder brother, those of kinsmen and relatives, mother's sisters and father's sisters, and elder sisters, should be saluted by touching the feet. (32)

One should treat them all like his mother, but the latter is superior to them all. The preceptor should duly instruct the disciple,—living for a year [in his house], behaving himself in the [aforesaid] manner, [who is] intelligent and always doing good unto all,—in the *Vedas*, *Dharma-S'âstras*, and the *Purâṇâs*, and [impart him] the knowledge of the *Tattwâs* (principles). (33—34)

The preceptor removes the sins of his disciple within a year. An *A'chârya's* son, one who wishes to hear attentively, one who has given knowledge [in any other subject], a virtuous person, a person pure [in body and mind], a relative, one who is capable of understanding the scriptures, one who gives away money, a good man and a kinsman,—these ten should be taught according to the rules of religious teaching. A *Kshatriya*, [who is] grateful, shorn of malice, intelligent and always doing good; a *Vais'ya*, endued with similar accomplishments; a grateful *Brâhmaṇa*, a non-injuring *Brâhmaṇa*, an intelligent *Brâhmaṇa* and a *Brâhmaṇa*, doing good unto all,—these six should [also] be taught by the leading twice-born ones. Even though it be quite contrary to the established rules [of religious

instruction], when a *Vipra*, invested with the sacred thread by another, comes, [he should be taught:] Instruction in the *Védas* should be given to these only, and not to any one else; so it is said. (35—37)

Having rinsed his mouth, controlled his mind, and with his face directed towards the north, [a student] should daily study. He should look towards the face of his preceptor and touch his feet [before commencing the study]. (38)

[When the preceptor] would say,—*Adhishyabho* (Oh, study), [the student should begin his study; and when he would say,—] *Viramostu* (stop), [he should close it.] Seated on a *Kus'â*-seat with their tops facing the east, being purified by holding the *Kus'â*-reed [in his hand] and first performing the *Prâṇâyâma* thrice, he should recite *Om*. At the close of the study, a twice-born *Brâhmaṇa* should also duly recite the *Praṇava*. (39—40)

Seated with folded palms, he should daily study [the *Védas*]. The *Véda* is the eternal eye of all persons. (41)

He should duly study [the *Védas*] every day, or else he will fall off from the dignity of a *Brâhmaṇa*. He, who daily reads the *Rich*, propitiates the Deities with the oblations of thickened milk. (42)

The Deities, also, gratified, please him by granting him all desired-for articles. He, who always studies the *Yajush*, propitiates the Deities with curd. (43)

He, who daily studies the *Sâman*, propitiates the Deities with the oblations of clarified butter. The Deities are also propitiated by the daily study of Angirasa's *Atharvaṇ*. (44)

The Deities are also gratified by the study of the *Dharma-S'âstras*, *Angas* (auxiliary subjects of the

Védas, such as, Grammar, Astronomy, etc.), *Purâṇas* and *Mimâmsâ*. [If unable to read any of these,] he should, daily, with a concentrated mind and following the prescribed rules, study the *Gâyatrí*, either near water or going into a forest. A thousand times form the highest recitation of the divine [*Gâyatrí*]; a hundred times, the middling; and ten times, the lowest. He should daily recite the *Gâyatrí*. It is laid down that recitation must be made thrice [in a day.] The Lord [Brahmá], weighing, in a balance, the *Gáyatrí* and the *Védas*, [placed] the four *Védas* on one [scale], and the *Gâyatrí* on the other. First reciting *Om*, he should then [recite] the *Vyáhṛití (Bhûr, Bhuvaḥ, Swaḥ)*. He should then attentively study the *Gáyatrí*. [One] becomes possessed of great prosperity [by the study of the *Gáyatrí*]. [The preceptor] with his understanding (*i.e.*, mind) fixed on the *Gáyatrí*, should teach [his disciples]. (45—49)

In the former *Kalpa*, were produced the three *Mahá-Vyáhṛitis*, named *Bhûr, Bhuvaḥ* and *Swaḥ*, destructive of all inauspiciousness. (50)

The three *Vyáhṛitis* [represent] *Pradhána* (*Prakriti* or Nature), *Purusha* (the soul), and *Kála* (time), or Brahmá, Vishṇu and Mahes'wara, or *Sattwa, Rajas* and *Tamas*, or Present, Future and Past. (51)

Om is *Para-Brahman* and the *Gáyatṛí* is eternal. This *Mantram* (namely the *Gáyatrí*) has been described as the means of witnessing the *Maha-Yoga,* (great union). (52)

The *Brahmachárin*, who, understanding its meaning daily reads the *Gáyatrí*, the mother of the *Védas*, comes by the most excellent condition. (53)

Of all (*Mantrams*) to be recited, there is none

superior to the *Gâyatri*. It has been described, in the *Smriti-S'âstra*, as the [means of the acquisition of the] knowledge of the Real. O ye, leading twice-born ones, the commencement [of Vedic study] must take place on the Full-Moon day either of the months of *A'shâda*, *S'râvaṇa*, or *Bhâdra*. Going away from a village or a city, a *Brahmachârin*, being self-controlled, should study [the *Vêdas*] for four-months-and-a-half in a holy place. Under the constellation of *Pushyâ*, the twice-born ones should perform the dedicatory rite of the *Vêdas*. (54—56)

[Or, he should do it] in the first part of the first day of the month of *Mâgha*. After this, the twice-born ones should study the *Vêdas* in the light fortnight. (57)

In the dark fortnight, a person should study the *Vedângas* and the *Purâṇas*. Both the teacher and the pupil should carefully avoid the [following] periods, when no Vedic studies should be prosecuted :—*viz.*, the night when a roaring wind blows, the day when a dusty wind blows, when a down-pour of rain takes place accompanied with the flashing of lightning and roaring of clouds, and when huge fire-brands drop down. *Prajâpati* has laid down these periods as being unworthy of Vedic (studies). (58—60)

When one shall see all these (thunder, lightning, etc.) rise in the morning and evening when the Sacred Fire is lighted up, he should not study the *Vêdas*; and in other seasons, except the rainy, on seeing a cloud.* (61)

Appearance of a portendous sound in the sky, earth-

* This means that in the rainy season when thunder and lightning appear in the morning and evening when the Sacred Fire is lighted, no study should be prosecuted. It may be done at any other time in the rainy season, even if these inauspicious signs appear.

quake and the fall of luminous bodies, form, also the periods when religious study should not be prosecuted even in the rainy season. (62)

In any other season, except the rainy, if the roaring of thunder and cloud appear in the morning and evening when the Sacred Fire is lighted up, the study should be stopped at once. So the *Muni* has said. (63)

Those, who wish for cleverness in actions, should never prosecute [religious] studies in villages or cities. And every day [the study must be stopped] when any bad smell [comes in]. (64)

No study [is allowed] in a village inhabited by low-caste people,* near an irreligious person, when cries are heard and where there is a multitude of men. (65)

In water, in the middle of the night, when one passes urine and excreta, while touching the leavings of food and after eating articles offered at a *S'râddha*,† a twice-born one should not even think [of the *Védas*] with the mind. (66)

Having accepted an invitation for the *Ekoddhista-S'râddha*,‡ on the birth of the king's son and on solar and lunar eclipses, a learned *Brâhmaṇa* should not study the *Védas* for three days. (67)

As long as the scent and paste, dedicated at the *Ekoddhista* (*S'râddha*) exist on the person of a learned *Brâhmaṇa*, he should not study the *Védas*. (68)

Lying down, seated by placing the soles of the feet on the seat, sitting with a cloth girt round the legs and

* Another reading is *antargate s'ave*, *i.e.*, where there is a dead body.

† The meaning is that after taking food offered at a *S'râddha* one should not even think of the *Védas* for full twenty-four hours from that time.

‡ A funeral rite performed for a definite individual deceased.

knees, taking fish or meat, or food rendered impure by birth or death, a twice-born one should not study [the *Védas*]. (69)

On a day covered with mist, on hearing the sound of an arrow, at the two *Sandhyâs*, on the last day of the dark fortnight, on the fourteenth-, and the eighth-, day of the two fortnights, and on the Full-Moon day, [a twice-born one should not study the *Védas*]. (70)

Before the commencement of Vedic study and after the performance of the dedicatory rite, [the study] must be put a stop to, as laid down in the *Smriti*, for three nights. One should not prosecute Vedic studies on *Ashtakas*, at the termination of the seasons and in the nights. (71)

The three eight days in the dark fortnight, in the months, of *Agrahâyaṇa*, *Pousha* and *Mâgha*, have been designated by the sages as *Ashtakas*. (72)

A twice-born one should never study under the shade of *S'lesmataka*, *S'âlmali*, *Madhuka*, *Kovidara*, and *Kapithwa* trees. (73)

On the demise of a person studying the same branch, or that of a fellow-religious-student, or that of the preceptor, [abstention from study] for three nights is prescribed in the *Smriti*. (74)

On all these faulty occasions, abstention from study is laid down for the *Brâhmaṇâs*. The *Râkshasâs* do mischief unto them who study [on these interdicted occasions]; therefore one should avoid them (*i.e.*, these occasions). (75)

There is no stoppage of study in the daily rites of the *Sandhyâ*-adorations, in the preliminary and dedicatory rites of Vedic study and in the *Homa-Mantrams*. (76)

On an *Ashtaka*-day, when a high wind blows or in [any other] calamity, a twice-born one should study one R*ich*-, or one *Yajus*-, or one *Sáma*-, *Mantram*. (77)

There is no prohibition in the study of the *Vedángas*, or of the *Itihásas* (History) and the *Puránas*; or of the *Dharma-S'ástras* and other [works]; but a twice-born one should abstain from studying all these on *parva*-days. (78)

I have thus described, in brief, the duties of the Religious Students. Formerly Brahmá described them before the R*ishis* gifted with the knowledge of self. (79)

A twice-born person, who without studying the *S'ruti* devotes his care elsewhere, (*i.e.*, to any other subject) is, indeed, a foolish wight opposed to the study of the *Véda*. He should not be accosted by the twice-born. (80)

The foremost of the twice-born ones should not be satisfied with merely reading the *Védas*. The mere recitation of the *Vedas* becomes useless like a cow in mire. (81)

He, who studying duly the *Veda* (*Samhitá*) does not discuss (*i.e.*, master) the *Védánta*, becomes like a *S'údra* with his entire family. And he is not entitled to have water for washing his feet. (82)

If a twice-born person wishes to lead the life of a perpetual religious student at the house of his preceptor, he should serve him diligently and assiduously till the destruction of his body. (83)

Or (*i.e.*, in the absence of his preceptor), going to a forest he should duly offer oblations to Fire. And being self-restrained, he should ever and anon study the Spiritual Science. (84)

Having bathed and besmeared his body with ashes,

he should, always, study the *Védas*, and especially the *Sâvitri* and *S'atarudra* (verses) of the *Védas*. (85)

O ye twice-born ones, having studied [either] one, or two, or three, of the *Védas*, or the [entire] four *Védas* and understood their meaning properly, the foremost of the twice-born should [celebrate the occasion with the terminating] bath. (86)

He should zealously perform, every day, his own duties as laid down in the *Véda*. Not doing them, he immediately falls down on dreadful hells. (87)

Being self-controlled, he should practise [the recitation of] the *Védas* and never give up the [celebration of] great sacrifices. He should do all domestic works and the *Sandhyâ*-adorations. (88)

He should, daily, study the *Védas* and put on his sacred thread. He should speak the truth and control his passion. [Such conduct] leads to the attainment of emancipation. (89)

Bathing, performing the *Sandhyâ*-adorations and the *Brahma-Yajña* every day, being shorn of malice, mild and self-controlled, a householder succeeds in getting over worldliness. (90)

A twice-born man, who being self-restrained, reads religious books, discourses [on them], becomes glorified in the region of Brahmâ. (91)

Having meditated completely on *âtman* and thereafter performed the morning rites before making offering to all the Deities (made by presenting oblations to Fire before meals), he should feed the *Brâhmaṇâs* in the mid-day. (92)

With his face directed towards the east or the Sun, he should take his meals. Seated on a purified seat, he should place his feet on the ground. (93)

To take meals with one's face directed towards the east, produces longevity; [to do so] with the face directed towards the south, yields fame; to eat with the face towards the west, brings on prosperity; and to eat with the face towards the north, yields [the fruits of] truthfulness. (94)

He (*i.e.*, one leading the domestic mode of life), should himself take his meals afterwards and place the residue on the ground. This, Us'ana says, is equal to fasting. (95)

Again, washing his hands and feet, [and] rinsing his mouth and being shorn of anger, he should take his meals in the night in a purified place after having it [properly] cleansed. (96)

Reciting the *Vyáhriti* and encircling the food with water, he should sprinkle it afterwards with the *Paris'echana-Mantram*. (97)

Then offering food to *Chitra-Gupta*, sprinkling it and reciting the *Mantram*, [running as,—] *Amritopístaranamasi*, he should perform the rite of *A'pos'ána*.* (98)

With the recitation of *Swáhá* and *Pranava*, he should offer oblation to the [vital air] *Prána*. Then offering oblation to the *Apána*, he should offer the same afterwards to the *Vyána*. (99)

Thereupon he should offer the same to the *Udána*, and the fifth [oblation] to the *Samána*. Then understanding their true import, a twice-born one should offer oblation to his own self. (100)

Having meditated, in his mind, on the Divine Self-Existent Prajápati, he should, at his pleasure, take the last portion of the food with curry. (101)

---

* A kind of prayer repeated before and after eating.

After eating, he should recite [the *Mantram*] *Amritopidhánamasi* and drink water. Having sipped water, he should, again, perform the *áchamanam*. Then reciting the *Mantram,—Gouriti*, or thrice *Gáyatrí*, consisting of three *pâdas* and destructive of all sins, he should touch his breast with the *Mantram, Pránánâm Granthirasi.* (102—103)

Then taking up the thumb of the foot with the thumb, lifting his hand and being self-controlled, he should pass off water from his hand. (104)

Having offered oblations, he should inspire his own-self with *Mantrams*, reciting *Swadhá*. Then with the *Mantram,—Yo yapet Brahmaṇa*, he should sprinkle himself with water. (105)

It is laid down in the *Smṛiti* that of all the *yâgas* [sacrifices], *âtma-yâga* is the foremost. In the afternoon of every *A'mâvasyá* (the last day of the dark fortnight) *S'râddha* should be performed by the twice-born. (106)

This *S'râddha* is called *Piṇḍanváharyakam.** In the afternoon of the day, when the waning of the Moon takes place, the twice-born should perform it with sanctified fish and meat. (107)

In the dark fortnight there are [fifteen] *tithis* (days) such as *Pratipad* (the first day). Leaving off the fourteenth day, [one should perform it] on *Pañchamí* (fifth day), one after another.† (108)

---

* *Pinda* means the *Pitris* or the departed Manes. It is so called because it affords gratification to them for a month.

† There are fifteen days in the fortnight. If these days are divided by five, three groups are formed. The three *Pañchamí*-days are accordingly the fifth, tenth, and the last or the *A'mávasyá*-, day. Of them, the second, *i.e.*, the tenth, day is superior to the first or the fifth, day, and the last, *i.e.*, the *A'mávasyá*-, day is superior to the second, or the tenth, day. The word *uttarottaram* in the Text signifies this superiority.

Amongst the *tithis* beginning with the first day after the Füll-Moon-Day, divided into three groups, the *A'mâvasyâ* (the last day of the dark fortnight). and the three *Ashtakas* [are the best]. The three sacred *Ashtakas*, the fifteenth day of the dark fortnight in every month, and the thirteenth day of the dark fortnight in the month of *Mâgha* and under the constellation of *Maghâ*, are particularly [preferable]. During the solar and lunar eclipses, on all these days, and on the death* of boys, occasional funeral rites should be performed. Otherwise, a person becomes a dweller of hell. *Kâmya-S'râddhas* are praised in eclipses, on the last days of the summer and winter solistices, and when the Sun enters on its equinoctial passage. [A *S'râddha*,—performed] when any conjunction of planets, foreboding evil, takes place, [yields] unending fruits. A *S'râddha*, performed on the last day of all the months and on birth-days, [yields] eternal [fruits]. (109—112)

Under any planet and on any *tithi* and day, one may perform a *Kâmya-S'raddha* for a particular object. O ye leading twice-born ones, by performing the same under the influence of the Pleiades, one acquires the celestial region. (113)

Proper ingredients and worthy *Brâhmaṇâs* being available, [one should perform the [*S'râddha*]: there is no limitation of time in it. One should perform an *Abhyudaya-S'râddha* at the commencement of all [festive and initiatory] rites, such as the birth of a son, etc. A *S'raddha*, that is performed on a *parva*-day, is called *Pârvaṇa*. What is performed every day, is called *Nitya*;

* In some Texts there is *janana*, *i.e.*, on the birth of children. The *S'râddha* is to be performed, because no child-death takes place in a family unless the Manes are offended.

[what is performed with a particular end in view, is called] *Kâmya*. [What is performed occasionally, when *Ashtaka* and other exceptional days appear, is called] *Naimittika*. (114—115)

He,—who disregarding a *Brâhmaṇa*, well-read in the *S'ruti*, living at hand, gives the food to another,—that sinful wight consumes, by such a deed, his seven generations. (116)

If a *Vipra* [living at a distance] excels [the one living near] in character, learning, etc., [the performer of the *S'râddha*] should, himself, offer, with care, [the food] unto him, renouncing the one living near. (117)

An illiterate *Brâhmaṇa*, accepting funeral cakes, gold, kine, horses, lands and sesame seeds, gets consumed like a wood. (118)

The anniversary day of the death of the lady, devoted to her husband, who ascends the same funeral pyre with him, arriving, two separate funeral balls (*piṇdas*) should be made. (119)

[For a deceased person,] oblations of water should be religiously offered; and *S'râddha* and *Pârvaṇa*,—called *Nagna* (*i.e.*, in which persons, qualified to offer *piṇda*, should shave their heads)—should be performed. The rite of depositing bones [should be performed] within the first three days after death; and on the tenth day, the *piṇda* for securing final beatitude [should be offered]. (120)

Ourdha-funeral rites should be performed on the tenth day and on the final day of purification [if the period is somehow increased]. If the rite of depositing bones takes place on the tenth day or on a day subsequent to that, on account of there being destroyed or lost, and if the dead body is to be cremated again, then one should

duly perform anew the ceremony of offering water and the new or the first *S'ráddha*. (121—122)

A twice-born man, whether he maintains the Sacred Fire or not, whose father is dead, should perform the *S'ráddha* every day, particularly those at sacred places. (123)

If the *Pitṛi*-vessel lies upraised or askance, the departed Manes, being enraged, do not partake of the food. (124)

"May what is divorced from food, rite and *Mantram* become faultless." Having recited the foregoing, one should feed them with care. (125)

Ekoddistha, Ekoddhisthavidhika, Vṛiddhi, Párvaṇa and *Párvaṇavidhika*,—these fivefold *S'ráddhas* have been enunciated by Bhrigu's son. (126)

The *S'ráddha*, performed with care at the time of starting on a journey, is called the sixth. And the *Párvaṇa*, performed for purification, has been described by Brahmá as the seventh. (127)

The *S'ráddha*, performed for the Deities, is the eighth, by doing which, one is freed from fear. At the two periods of junction between day and night,* and in the night no *S'ráddha* should be performed, for no evidence is found [in the *Védas* in its support]. (128)

[Those performed at various] countries (pilgrimages) particularly, yield unending merits. (129)

A *S'ráddha* performed at *Gayá*, and death at *Prayága* (Allahabad, the confluence of the Ganges and the Yamuná), yield unending fruits. The intelligent sages all sing and describe this *Gáthá* (discourse.) (130)

---

* Some Texts read *Ráhudars'ánát* instead of *Ahorátromadars'anat*, *i.e.*, during the eclipses, no *S'ráddha* should be performed.

Many sons, endued with good character and accomplishments, should be sought for. If one, amongst that multitude, happens to go to *Gayá*, and even if going there accidentally in a company, performs the *S'ráddha*, the departed Manes are gratified by him; and he, too, comes by most excellent condition. (131—132)

On the Mountain *Varáha*, especially in *Gayá* and in such like pilgrimages, [if a *S'ráddha* is performed], the departed Manes are gratified thereby. (133)

With rice, barley, bean, water, fruits, roots, leaves of the sacred fig-tree, vegetables, rice growing wild or without cultivation, *Priyaṅgu* (a kind of creeper), wheat, sesame and kidney bean, one should gratify his departed Manes. At the time of a *S'ráddha*, he should give away sweet fruits, sugar-cane juice, sweet small cardamoms, *Vidaryas* (prickly pear) and ducks. He should give away with sugar and curd, fried paddy mixed with honey. (134—136)

One should, with care, give at a *S'ráddha*, deer, lamb and tortoise. With fish and meat, [the Manes attain to gratification for] two months; and [for] three months, with the meat of deer. (137)

With mutton, [they are gratified for] four months; with the meat of birds, [for] five months; with the meat of goat, [for] six months; and with the meat of *Kuru*-deer, [for] nine months. (138)

With the meat of buffalo and pork, [they] are gratified for ten months; and with the meat of hare and tortoise, for eleven months. (139)

With cow's milk and *Páyasa* (milk and boiled-rice), [they attain to gratification for] one year. With the meat of rhinoceros, [they attain to] gratification for twelve years. (140)

Black pot herbs, sea-scrabs, meat of rhinoceros and black goat, honey and all other roots lead to their everlasting gratification. (141)

Having himself bought or obtained by begging all the ingredients necessary [for performing a *S'râddha*] for a deceased person, a twice-born man should make a presentation of them, with care, at a *S'râddha*. The fruit of such a gift is said to be eternal. (142)

One should avoid pepper, betel-nut, *Masuraka* (pulse), dirty bottle-gourd, Brinjal, incantation, the meat of crane, deceitfulness, big roots, broken rice, human flesh, and the milk of she-buffalos. (143)

The foremost of the twice-born ones should, with every care, avoid, at the time of a *S'râddha*, *Kodrava* (a species of grain), *Kovidara* (fruit and leaves of the tree of the same name), *Sthalapaka* (a kind of grain) and *A'mari*. (144)

CHAPTER IV.

PERSONS WHO OUGHT TO BE INVITED AT A S'RA'DDHA.

HAVING duly bathed, offered libations of water to the departed Manes, Deities and the *R*ishis, one, being of a delightful mind and purified, should perform the *S'raddha*, of *Piṇdanvaharyaka*.* (1)

First of all, he should cast his looks towards the *Brahmaṇas*, who have mastered the *Védas*, for they are the most qualified in offering clarified butter and food [to the departed Manes] and are [to be reverenced like] a guest, according to the *Smṛiti*. (2)

---

* A *S'ráddha* in which one should take his meals after the funeral rice-ball has been offered to the Manes.

Those, who are given to the drinking of *Soma*-Juice, who know the true form of religion, who are truthful, who observe penances, who follow regulations, who know their wives at the proper time after the menses, who preserve the Five Sacred Fires, who are given to Vedic studies, who know the *Yayur-Véda*, who know the Rig-*Véda*, who are *Trisuparna*, (*i.e.*, study the same portion of the *Védas*), who are *Trimadhu* (*i.e.*, study the same portion of the *Védas*), who are *Trinâchikéta*, (*i.e.*, study the same portion of the *Védas*), who have mastered the *Sâmâ-Véda*, who have duly studied the *Sâman* called the *Jyéstha-Sâma*; those, who have studied the *Atharva-S'iras*, especially the *Rudrâdhyâyí*; who are is given to the performance of *Agnihotra*; the learned; those, who know all sins, who have read the Six *Angas*; those, who are given to the adoration of the *Guru*, the Deities and the Fires, who are endued with spiritual knowledge, who are non-injuring, who do not daily accept presents, who constantly perform sacrifices, who are given to [the practice of] making gifts;—all such *Brâhmanas* are *Pangtipâvanâs** (*i.e.*, entitled to seats of honour at dinner parties.) (3—7)

Even if they may not be of the same *Pravara* (lineage) and of the same *Gotra* (family), and [even if they be not] relations,—those *Brahmanâs* are to be known as *Pangtipâvanâs*. (8)

First of all one should feed a *Yogin*, endued with the knowledge of self; in his absence, a *Naishtika* (a perpetual religious student); in his absence, a self-controlled *Upakarvânaka* (a religious student who wishes to pass on to the state of a householder). (9)

* Literally, those who purify *Pangti*, or persons who sit in the same row to dine.

In the latter's absence, one should feed a householder, who wishes to acquire emancipation and who has given up company. But one should never feed a householder who performs various works expecting the fruits thereof. (10)

In this world, one, who feeds a *Yatin*, who is conversant with the three *Gunas* (universal tentencies) of *Prakriti* (Nature) and the spiritual science, reaps fruits superior to that of (feeding) a thousand persons well-read in the *Védas*. (11)

Therefore one should, with care, feed the foremost of *Yogins*, endued with the knowledge of *I's'vara*, with food and clarified butter; and in his absence, the twice-born persons. (12)

This is the first rule in the distribution of the *Havya* (food) and the *Kavya* (clarified butter); the following is the minor rule which good people follow. (13)

One should feed his maternal grandfather, maternal uncle, father-in-law, preceptor, and daughter's son, if they are all learned and are like unto fire in Brahmanic energy. (14)

One should not feed a friend at a *S'ráddha*; he must be secured by money. Even if it is done without any money-present at a funeral offering, it secures prosperous fruits in the next world. (15)

[In the absence of a worthy person,] it is better to adore an accomplished friend, but never a qualified enemy. Clarified butter, partaken of by enemies, becomes fruitless in the region of the dead. (16)

Having offered the *Havi* to a person, who is not acquainted with the *Védas*, the giver does not attain to the fruits thereof. A person, not knowing the *Védas*, would, in the next world, eat as many burning maces

with downward faces as the number of balls, which he would eat at the time of distributing the *Havya* and *Kavya*. If persons learned in the *Védas* and the *Yogins* [take their meals at a *S'ráddha*], the performer is honoured both in this world and the next. (17—18)

The twice-born men, as mentioned below, who partake of the *Havya* become *A'sura* (demonaic). He, in whose family the study of the *Vedas* and the [practice of] sitting on the sacrificial altar has been given, up for three generations, is to be known as a bad *Bráhmaṇa*, and he [should never be invited] at *S'ráddha*. (19)

He, who is the servant of a *S'údra*; he, who is the servant of the king; he, who is proud; he, who is irreligious; he, who works as the priest for a [whole] village; and he, who leads the life of a butcher;—these six are contemptuous (nominal) *Bráhmaṇás*. Manu has designated them as degraded ones, even if they impart [lessons in the] *Védas*. (20—22)

The following are disqualified to be present at a *S'ráddha* ceremony:—Those, who sell the *S'ruti*; those, who marry widows; those, who enter into a locked room without the permission of the owner; and those, who officiate as priests for inferior castes;—are described as out-castes. Those, who teach unknown persons; those, who give instructions on receiving fees; those, who study the *Védas* by paying fees;—are described as *Vṛitakás*. The *Srámanás* (Bouddha ascetics); *Nirgoodás*, (a class of naked mendicants): those, who, know the doctrines of the *Pancharátra*;* the

* This is a sect amongst the *Vaishnavás*. The promulgater of this sect was S'ándilya. According to them, Vishnu is the Supreme Deity and the sole cause of all. Deliverance is attainable by the worship of this Deity.

Jinâs ;* the *Kâpâlikâs* ;† the *Pas'upatas* ;‡—if these and similar other heretics,—wicked souls pervaded by the quality of *Tamas*,—partake of the *Havi*, the *S'râddha* does not become successful, and it does not yield fruits in the next world. O ye leading *Vipras*, a twice-born man, who does not follow an established order of life; as well as the one, who enters upon a false one;—are to be known as *Pangtidushakâs* (*i.e.*, those who are unworthy to sit at a dinner party.) One, who has a bad skin; one, who has bad nails; one, who is afflicted with leprosy; one, who suffers from leucoderma (*i.e.*, white leprosys); one, who has brown colored teeth; one, who is wily; one, who carries on a trade; a thief; a eunuch, an atheist; a drunkard; one, who knows an unmarried girl; one, who kills heroes; one, who has sexually known his brother's widow (not as a sacred duty, but for the carnal gratification of one's senses; an incendiary; one, who takes food, offered by an intelligent person called the *Kunda*; the *Brâhmanâs*, who sell the *Soma*; one, who serves meals; an injuring person; a (*Parivitti*) younger brother who marries before his elder has been married; one, who does not perform the five great sacrifices; the son of a widow, re-married; one, who lives on usury; one, who lives by astrological calculations; one, who lives by singing and playing on musical instruments; one, who is afflicted with a disease; one, who is deaf; (23—30)

---

* A follower of *Jaina* doctrines.

† Followers of a certain *S'aiva* Sect (the left-hand order) characterised by carrying skulls of men in the form of garlands and eating and drinking from them.

‡ A sect of *S'aiva* worshippers; they hold that *I's'wara*, the Supreme Being is the Efficient Cause of the world, its Creator and Superintending and Ruling Providence.

One, who is defective in limbs; one, who has extra limbs; a religious student, who has committed an act of incontinence; one, who vilifies a maiden; the son of a woman who commits adultery during the life-time of her husband; the bastard son of a widow; one imprecated with a curse; a low *Brâhmaṇa*, who subsists upon offerings made to an idol; (31)

One, who injures a friend; one, who is deceitful; one, who daily beats women; one, who renounces his parents and preceptor; as well as one, who renounces his wife; (32)

One, who has no issue; one, who gives false evidence; one, who cooks food; one, who lives by treating diseases; one who goes to sea; one, who is ungrateful; one, who breaks a high way; and one, who breaks an agreement; (33)

One, who is given to the vilification of the *Védas*; one, who is given to speaking against the Deities; one, who is given to speaking ill of the twice-born;—[all these] should be avoided in all rites appertaining to a *S'râddha*. (34)

An ungrateful person; a deceitful person; a wicked soul; an atheist; one, who speaks against the *Védas*; one, who slays a friend; one, who knows another's wife; one, who falsely accuses a learned person; [should, also, be avoided.] (35).

What is the use of speaking more on this subject, even those, who after doing prescribed works perpetrate interdicted deeds, should, also, be carefully avoided in a *S'râddha*. (36)

CHAPTER V.

[RULES OF S'RA'DDHA.]

HAVING purified himself with cow-dung and water and being self-controlled, [the performer of a *S'râddha*,] saluting all the twice-born, should invite them with welcome words. (1)

On the day previous, he should say,—"To-morrow shall my *S'râddha* take place." If it is impossible, he should invite a *Brâhmaṇa*, endued with [all] the marks mentioned before. (2)

When the hour for the *S'râddha* arrives, his departed Manes, fleet like the mind, hearing his [invitation] and meditating on it with a concentrated mind, arrive there. (3)

The departed Manes, who range in the intermediate region, follow the *Brâhmaṇâs*, remain there in the shape of the wind, and attain to the most excellent condition after partaking of the food [offered there.] (4)

When the hour for the *S'râddha* arrives, the *Brâhmaṇâs* who are invited, should all lead continent lives and sit there being self-restrained (5)

They should all be shorn of anger and hastiness and be truthful and self-restrained. One, who takes meals at a *S'râddha*, should give up fear, sexual intercourse, wending a way and the recitation [of the *Gâyatrî*.] (6)

A *Brâhmaṇa*, who, being invited, accepts another's invitation, [is a sinner.] And a twice-born person, who, having invited [*Brâhmaṇâs*, according to his acquirements], invites another out of stupefaction, is a greater sinner and is born as a virmin of excreta. (7)

A *Brahmaṇa*, who being invited at a *S'râddhâ*, holds sexual intercourse, is visited by the sin of Brâhmanicide and is born amongst the degraded castes (8)

The departed Manes of the wicked-minded *Vipra*, who being invited, wends a way, live for that month on dust. (9)

The departed Manes of the twice-born person, who being invited, picks up a quarrel, live for that month on dirt and excreta. (10)

Therefore, being invited at a *S'râddha*, a twice-born one should become self-controlled. The performer of the *S'râddhâ*, too, should be shorn of anger, remain purified and control his senses. (11)

Having gone to the southern quarter, [the performer of a *S'râddha*] should, attentively, offer [unto the invited persons,] beautifying [the place], *Durvâ*-grass with roots, having their tips directed towards the south, and pure water. (12)

He should paste, with cow-dung, a low ground in the south, cool, demarcated, possessed of auspicious marks, purified and secluded. (13)

The departed Manes are gratified [with oblations] offered at the secluded banks of rivers, pilgrimages, one's own ground, and the summits of mountains. (14)

One should not offer oblations to the departed Manes on another's ground. Whatever [rite] is performed [there], by men out of stupefaction, becomes lost on account of its ownership [being invested in another.] (15)

Forests, mountains, sacred shrines, sacrificial places, all these are described as having no owners. No one has any right of possession over them. (16)

A twice-born person should put boundary marks all over there and scatter sesame seeds. All places, sullied

by the *Asurâs*, are purified by sesame and the *Aja* (a kind of corn.) (17)

He should, then, according to his power, dedicate food, purified in many ways, not consisting of one curry, fresh and of which nothing has been spent, and prosperous with articles to be sucked and drunk. (18)

Then when the noon sets in, he, having approached the twice-born, who have pared their nails and shaved their beards, should offer them, as laid down in the ritual, sticks for rubbing the teeth. (19)

First of all he should offer unto [the *Brâhmaṇâs* representing the] *Vis'wadêvâs*, in *Udumvara*-vessels, oil, unguents, water for bathing [and] other ingredients of bathing, and perfumeries of sorts. (20)

Then, having risen up and with folded palms, he should offer, in order, water, for washing the feet and rinsing the mouth, unto them, when they have returned from after bath. (21)

The seats, made of *Kus'â*, for those *Brâhmaṇâs* who, being invited for the first [party, the Deities], are beautifully seated there (*i.e.*, the place where a *S'râddha* is performed), should be placed facing the east. (22)

They (*i.e.*, those seats) shall have one *Kus'â* facing the south, and should be sprinkled with sesame-water. [The performer of the *S'râddha*] should make the *Brâhmaṇâs*, like unto the Deities themselves, sit thereon, saying,—'Sit.' They (the *Brâhmaṇâs*), too, should sit separately. (23)

Two, on the side of the *Dêva*, [should sit with their] faces towards the east. Three, belonging to the *Pitṛis*, should sit with their faces towards the north. Or one on each side should [be present] there. Such is [the rule in the case] of the maternal grandfather. (24)

The ceremony of reception, the determination of time and place, purity and the [acquisition of] qualified *Brâhmans*,—these five destroy [the true spirit of] the *S'ráddha*. Therefore many should not be invited. (25)

Or, one should feed only one *Bráhmaṇa* who has mastered the *Vedas*, is endued with good character and with [the knowledge of] the *S'ruti*, and who is shorn of [all] bad marks. (26)

All self-restrained persons, [desirous of offering] food to a qualified person, [should offer the same], in a temple, unto him returned from the three regions. (27)

He should then offer [a part of] that food unto the Fire and then unto the [invited] religious student. A *Bhikshu* (religious mendicant) or a *Brahmachârin* being present for food, one should feed them to satisfaction after [the invited *Brâhmaṇs*] have been seated [to take their meals] at a *S'ráddha*. That *S'ráddha* is not well spoken of where an *Atithi* (uninvited guest) does not take his food. (28—29)

Therefore, even at places of pilgrimage, the *Atithis* should be adored by the twice-born ones with care. Those twice-borns, who take meals at a *S'ráddha*, if they, without spending a night, hold sexual congress or make gifts, are, forsooth, born in the species of crows. One having defective limbs, an outcaste, one suffering from leprosy, a merchant, the offsping of a *Nishada* by a *S'udra* woman, one having a fœtid nose, a fowl, a hog, and a dog should be shunned from a distance in all *S'ráddhas*. One should not touch a person of grim visage, a *Mlechchha* and a woman in menses. (30—32)

One should avoid persons putting on violet coloured raiments and [useless] silk raiments, as well as heretics. Whatever rites are performed there [in a *S'râddha*]

towards the *Brâhmaṇs* belonging to the *Pitṛis*, should all be done in the worship of the *Vaishadévâs*. One should bedeck, with ornaments, all those [*Brâhmaṇs*] seated at pleasure. (33—34)

[Then] one should offer *Arghya* unto their hands with the *Mantram*,—"*Yâaivya*;" as also scents, garlands, incense, etc., according to one's might. (35)

Then making the sacred thread hang down towards the left part of the body over the right shoulder, a wise person, with his face directed towards the south, should invoke the departed Manes with the *Mantram*,—"*Us'antastwâ*." (36)

Having invoked [them] and been commanded, [he] should then recite [the *Mantram*,—] "*A'yântunas*." [Then with the *Mantram*,—] "*S'annodévi*," [he should place] water; [and with the *Mantram*,—] "*Tilosi*," sesame, in the vessel. (37)

Having placed [water and sesame] and given again, as before, *Arghya* unto their hands, [he should], being self-restrained, place the remaining water of *Arghya* in a vessel. (38)

Having placed, with this vessel, the *Arghya*-vessel along with the *Pitṛis* (*i.e.*, having kept it as a place of their residence) and then taken up rice soaked with clarified butter, he should ask—"*Agnou Karishyé*," (*i.e.*, if I can offer oblation to the Fire.) (39)

Being commanded with "*Kurushwa*," (do it), he should, with the sacred thread on,* offer oblations [to

---

* This and similar other passages distinctly show that to put on the sacred thread always, was not the practice prevailing then. But the *Brâhmanâs* used to put on the sacred thread, as a distinctive mark, before the performance of any particular religious rite.

the Fire.] Wearing the sacrificial thread and with the *Kus'a* in hand, one should perform the *Homa*. (40)

Wearing the sacred thread over the right shoulder and under the left arm, one should perform the *Homa* for the *Pitṛis* and the *Vis'wadévâs*. Then when serving meals to the Deities, he should lower down his right knee. (41)

Then reciting,—*Somâya Pitṛimate Swadhâ, namas, Agnaye Kavyavâhanâya Swadhâ*, he should offer oblations. (42)

Being self-restrained and stationed near the image of a Great Deity or in a cowpen, he should consign them to the hands of a *Vipra* in the absence of the Fire. (43)

Therefore having circumambulated, at the command [of the *Brâhmaṇâs*], the [image of the] Deity and his own tutelary Deity, he should paint, with cowdung, before him, towards the south, on a little elevated place, an auspicious circular or square figure. He should, then, with a *Kus'a*-reed, rub thrice inside the figure. (44—45)

Thereupon having spread there *Kus'a*-grass, with their tips directed towards the south, he should, being self-controlled, make three balls [for the Manes] with the residue of the oblation. (46)

Thereupon having offered the *Piṇdas* there, he should rub, with his hands, those *Kus'a*-reeds for [the satisfaction of] the partakers of the paste. Then rinsing and rinsing his mouth thrice and suppressing the vital airs gradually, he should, by and by, throw the residue of the water near the *Piṇdas*. Then being self-restrained, he should beat the *Piṇdas* slowly. (47—48)

Thereupou one should duly feed a twice-born person, with the remaining portion of the food [forming the] *Piṇda*. Here (*i.e.*, in a *S'râddha*) a person, conversant

with religious laws, should bow unto the six seasons, the departed Manes and the Deities. (49)

If the burning lamp is extinguished, while taking meals at a *S'râddha*, one should not again take food. Having taken it, one should perform the *Chândrayana*. (50)

One should offer corns, various cakes of flour, sweet boiled milk and rice, soup, vegetables, desired-for fruits, milk, curd, clarified butter and honey. (51)

One should dedicate desired-for boiled rice, various edibles and drinks and all that is liked by the leading twice-borns (52)

One, seeking one's well-being, should give unto the twice-borns paddy, various kinds of sesame, sugar and warm boiled rice, but not (warm) roots, fruits, and drinks. One should not [while offering these] shed tears; nor should one be angry; nor should one speak an untruth. (53—54)

One should not touch boiled rice with the feet; nor should one scatter it. The *Yâtudhânâs (Râkshasâs)* destroy what is offered angrily or hastily, or what is acquired by sinful means. One should not, with a moistened body, stand near a twice-born person. (55—56)

One should not look at the crows or drive away the birds; for the departed Manes, for knowing the real truth, come there in those forms. (57)

One should not give anything there with the hands [only], nor simple salt (*i.e.*, without mixing it with any other article); nor should one give it in an iron vessel, nor disrespectfully. (58)

[By offering food] in a golden vessel, or in an *Edumvara* one, and particularly in the horn of a

rhinoceros, one comes by the most excellent sovereignty. (59)

He, who feeds the departed Manes in an earthen vessel, goes, with the eater, to the most dreadful hell of *Purodhâ*, (60)

One should not offer food in unequal quantities in the same row, nor should one beg food, nor should [the eaters] quarrel with [one another] By begging food, one despatches oneself to a dreadful hell. (61)

Abstaining from speech, one should take food; even when accosted, one should not describe the real virtues [of the food]. As long as the merits of the *Havi* are not described, the departed Manes partake of the food. (62)

[Disregarding] many others seeing him, a twice-born person, seated in the first row, should not take his meals. Such an ignorant person takes upon [himself] the sin of the [entire] row. (63)

The foremost of the twice-born, [who is] engaged, should not leave anything in a *S'râddha*. Even he must not prevent one from offering *Mâsha*-corns; nor shall he look at another's food. (64).

A twice-born one, who being engaged in a rite for the departed Manes, does not eat *Mâsha*-corns, is born, after death, as a beast for twenty-one births. (65)

One should make them [*i.e.*, the invited *Brâhmaṇas*] listen to the Vedic recitations, *Dharma-Sâstras*, *Itihâsas* (History) *Purâṇs*, and the most beautiful portion [of the *S'âstras*] dealing with [the performance of] the *S'râddha* (66)

Thereupon one should offer food and scatter it on the earth before those who are unfed. Then accosting the

gratified [*Brâhmaṇs*] with "*Swa'ditam*" (are you satisfied?), he should make them sip the water. (67)

After they have sipped the water, he should address them "*Bho ramyatâm,*" (Hon'ble Sirs, please take rest). Thereupon the *Brâhmaṇs* should say,—"*Swadhâ.*" (68)

Thereupon he should communicate the residue of the food unto the [*Brâhmaṇs* already] fed. Then commanded by the twice-borns, he should do what they say. (69)

In a *Pitṛi-S'râddha* (*i.e.*, *Ekoddhistha* and *Pârvaṇa*) "*Swadita*" should be uttered; in a *Goshtha* (*i.e.*, a *S'râddha* described by *Vis'wamitra*) "*Sunrita*"; in an *Abhyudaya S'râddha*, "*Sampannam*"; and in a *Daiva*, "*Ruchitam.*" (70)

Being speechless, he should send away first of all the *Brâhmaṇs* representing the Deities. Then looking towards the south, he should beg [the following] of the departed Manes. (71).

May [the number of] givers [in our family] multiply; may our children [be given to the reading and teaching of the] *Vêdas*; may reverential faith [in the *Vêdas*] not disappear [in our family; may riches, to be given away, multiply [in our family]. (72)

One should offer *Piṇdas* and edibles unto the *Brâhmaṇs*, throw them into the Fire or water. The *Vipras* being seated, one should not cleanse the leavings of the twice-born persons. (73)

Thereupon one, seeking a son, should offer unto one's wife, the middle [*Piṇda*]. Then washing the hands and rinsing the mouth, one should feed one's kinsmen in the end. (74)

The kinsmen being [gratified, one should, thereafter feed the servants. One should, afterwards. take, with one's wife, the last portion of the food. (75)

So long the sun is not set, one should not look at the leavings; the pair should lead a continent life for that night. (76)

He,—who having made presents in a *S'ráddha*, or he,—who, having taken meals [there-at], holds sexual intercourse,—is again born as a virmin, after having passed through [the hell of] *Mahárauravа*. (77)

One (*i.e.*, the performer of the *S'ráddha* or the partaker of food) should be pure, shorn of anger, of quiescent soul, truthful and self-controlled. Even the performer or the eater, should give up [for that day] Vedic studies and meditation. (78)

The twice-borns, who, having made presents in a *S'ráddha*, take their meals elsewhere, are equal to great sinners and go to innumerable hells. (79)

I have thus attentively described, in full, the rituals relating to a *S'ráddha*. An *Udasin* (an indifferent ascetic) should perform the *S'ráddha* with *A'ma* (raw or uncooked materials) and not with any thing else. (80)

A twice-born one who does not keep the Fire, who wends ways and who is given to all sorts of evil habits, should perform the *S'ráddha* with raw rice. A *S'údra* should always do the same. (81)

A twice-born person, who is conversant with religious regulations, should, being endued with reverential faith, perform the *S'ráddha* with raw rice. He should [then] offer the same as oblations to the Fire and make *Pindas* with the same. (82)

He, who, having controlled his mind, performs the *S'raddha*, according to these regulations, attains to the station of Vishnu, being daily freed from his sins. (83)

Therefore the foremost of the twice-born ones,

should perform a *S'ráddha* with all care. By it the Eternal Lord becomes perfectly adored. (84)

A twice-born person, the foremost of them, who is not rich should, after bathing and gratifying the departed Manes with oblations of sesame and water, perform [the *S'ráddha*] only with roots or fruits. (85)

One should not offer [*Piṇdas* at a *S'ráddha*] in the lifetime of one's father. *Homa* and its terminating offerings are laid down [for such a one]. Or such a person may offer [*Piṇdas*] for them to whom he [his father] offers the same. This is the opinion of the learned. (86)

One should offer [*Piṇda*] for him who, amongst the father, grandfather, or great grandfather is dead, and not for any one else. (87)

One should, with reverence, feed any one amongst them who is alive, to his heart's content. Disregarding one alive, one should not offer [food to another]. Such is the *S'ruti* (Vedic regulation) transmitted. (88)

A *Dvamushyáyana* son* should offer *Piṇda* [for his procreator], for he is born from his seed (semen); he should likewise offer [*Piṇda* for the other father], if by his religious appointment he (*i.e.*, the son) is procreated by another on his barren wife.† (89)

A son, [who is procreated] without any agreement [upon another's wife], should offer *Piṇda* for [the father]

---

* This is a son, who is begotten by a person of good birth, on the barren wife of another person, with her husband's permission or with that of her elders in the absence of her husband. Such a son should offer *Pindas* for his procreating father as well as the other father who is the husband of his mother. [See *Yájñawalkya*, Chapter I., *Sloka* 68—69.]

† *i.e.*, if there is no such contract between the parties, (the one procreating the son, and the person on whose wife the son is begotten) as that the son shall belong to them both.

who gives seed, for he is born of his semen. Otherwise, [he should offer it] to the *Kshétrí* [father].* (90)

He should offer two *Pindas* both for the *Kshétrí* (father), and the *Viji* (procreator); or in one *(S'ráddha)* he should offer it to the *Kshétrí* after mentioning the name of the *Viji*. (91)

On the day of death, he should perform [the *S'ráadha*,] according to the regulation of the *Ekoddishtha*.† But determining the impurity, he should perform the *Kâmya-S'râddha*, if he seeks any thing. (92)

One, seeking prosperity, should perform the *Abhyudaya-S'raddha* in the fore part of the day. All [its rituals are like those of a] *Daiva*. No external rite should be performed. (93)

Darva (grass) should be spread over on all sides. Thereon he (the performer) should feed the twice-born ones. He should say,—"Be ye gratified, *Nândi-mukha-Pitris*." (94)

First of all, the *S'ráddha* of the female ancestors should take place; then that of the male ones; then that of the [deceased] maternal grandfather. These three *S'ráddhas* have been laid down in the *Smritis* for the *Vriddhi* (*i.e.*, offerings made to the Manes on prosperous occasions, such as the birth of a son, et.) (95)

First [before performing these *S'ráddhas*], offerings should be made unto the Deities. No work should be done from the left to the right. (96)

---

* The father on whose wife he has been begotten by another person with the former's permission.

† In the performance of the *S'ráddha* for a particular person on the day of death, it is not necessary to take any notice of the purity or impurity of the day.

Having made adorations with flowers, incense, edibles and ornaments unto the variegated altars, the idols and the twice-born persons, one, with the sacred thread on, being self-controlled and facing the east, should offer *Piṇdas*; and having adored the *Mátṛis*, a learned person should perform three *S'ráddhas*. (97—98)

The *Mátṛis* (deceased female ancestors), being possessed by ire, seek to injure him, who, without performing the *Mátṛi-Yajña*, performs a *S'ráddha*. (99)

CHAPTER VI.

[VARIOUS FORMS OF IMPURITY.]

IF any, amongst the *Sapiṇdas*, is born or dead, the impurity of the *Bráhmaṇás*, say the learned, extends over ten days. (1)

During the period of impurity, one should not perform any of the (*Nitya*) daily rites, and particularly those of the *Kámya*; nor should one think of the Vedic *Mantrams*. (2)

At this time, one, who keeps the [Sacred] Fire, being purified and shorn of anger, should feed the other (*i.e.*, pure twice-born persons. He should, with dried rice and fruits, offer oblations to the Fire for the departed Manes. (3)

Others should not touch them [who are in impurity]; nor should they offer food to the Spirits. In [an impurity] consequent on the birth of a] son, no sin is committed by touching [the other] *Sapiṇdas*, with the exception of the mother. Again, in [an impurity of] death, it has been said by the Sages, that one can, on the fourth, or the fifth, day, touch him who is given to religious study,

who celebrates sacrifices, or who is conversant with the *Védas*. (4—5)

On the tenth day, after bathing, all [other castes] may be touched by them. Unmeritorious [impurity], in the case of servants and unworthy* *Sapiṇḍas,* has been described [to extend over] ten days. (6)

A person possessing one qualification† [is purified] in four days; one possessing two,‡ in three days; and one possessing three, in one day. (7)

After the tenth day, one should fully read out the *Véda* and offer oblations to the Fire. He (*i.e.*, one who observes impurity for ten days) becomes worthy of being touched on the fourth day. So the Patriarch Manu has said. (8).

The period of impurity of those who do not perform religious rites, who are not read in the *Védas*, and who suffer from leprosy, etc., terminates with their death. (9)

The [period of] impurity, on the death of [*Nirguṇa*] *Brâhmaṇâs*, ranges from three to ten nights. [Impurity on the death of a *Sapiṇḍa*,] before he is invested with the sacred thread, extends over three nights; and for ten nights, thereafter. (10)

[If a child] is dead within two years after its birth, the same [period of impurity, *i.e.*, ten nights] is for the parents. Such is desired [by the Law-givers]. [If the *Sapiṇḍa*] is highly unmeritorious, [one attains to] purity within three nights. (11)

---

* *Nirguna* persons are those who do not maintain the Sacred Fires. as described in the *S'ruti* and the *Smriti*.

† Two qualifications are the maintenance of either the *Srauta*-, or the *Smárta*-, Fire and Vedic studies.

‡ Three qualifications are the maintenance of both the Fires and complete Vedic study.

The same [is the period of impurity, *i.e.*, three nights] for the parents on the death of a child before teething. Such is the deliverance [of the *Rishis*] Three nights [form the period of impurity on the demise] of a child that has teethed. [A child is called] *Jâtadanta* when the teeth grow. (12)

Immediate is [the purification, on the death of a child] who has not teethed; [and impurity extends over] one night, before the ceremony of tonsure (*Chudâkaraṇam*) [is performed within two years]; and three nights, before the investiture with the sacred thread (*Upanayanam*); and ten nights, afterwards. (13)

If a child is dead as soon as it is born, both the father and mother suffer from impurity consequent on the birth* [only]; the father, too,† becomes unfit to be touched. (14)

Immediate is the purification for the *Sapindas*, [if death takes place after ten days]. One day [is the period of impurity] for a uterine brother, if he is *Nirguṇa* (unmeritorious). (15)

If death takes place after the teething, one night is the period of impurity for the *Nirguṇa Sapiṇdas*; and three nights, if it takes place after the ceremony of tonsure. (16)

O ye learned ones, if death takes place before the teething, one night [is the period of impurity] for the *Sapiṇdas*, if they are highly disqualified. (17

Immediate is the purification of the *Sapiṇdas* on the dropping [of an embryo] by abortion. But if the *Sapiṇdas* are greatly disqualified, a day and night

---

* *i.e.*, the impurity consequent on death does not affect them.

† Mother, of course, is also not to be touched.

[form the period of impurity] on account of abortion. (18)

Three nights have been laid down [as the period of impurity] for kinsmen, if they act according to their desire. If any birth takes place during [the period of impurity consequent on] a birth and any death during [impurity owing to] a death, purification is attained with the termination of [the first impurity]. [If any such incident takes place] on the last day [of impurity, the period is increased by] two nights. [If impurity] for both birth and death simultaneously takes place, it terminates with that of death. (19—20)

If any impurity, multiplying sin,* takes place after [any other minor impurity],—one is purified by it (*i.e.* by its termination). Hearing of an impurity consequent on birth or death, a person, gone to another country, should observe impurity till the [remaining] period is completed. [If he hears of it] after the period of impurity is over, three nights have been spoken of [as the period of impurity] for the *Sapiṇdas*. (21—22)

Hearing of a death after a year, a bath [brings on purification]. Under all circumstances and in all times,

* This is an impurity consequent on the death of father, mother, grandfather, etc., which is called *Guru*, or most important *as'oucha*, impurity. There is another reading "*ardhavrittimadâs'ouchamurdhamanyenas'oudhyati*," meaning,—"if any impurity, of a more important character, takes place after half the period of another impurity is over, it lasts for the entire period to be observed for the latter, and at its termination one is purified." Thus the meaning of the context is :— Supposing a person is in impurity for the death of a *Sapinda* kinsman. After four days his father or mother dies. In this case, his impurity does not end with the last day of the first one, but extends over the entire period beginning with the commencement of the latter.

immediate is the purification for a person who is observing a vow; for one who studies the *Védas*, and for one who is engaged in a work for carrying on his livelihood. [On the death of] maidens who have been engaged by words but not married, the father and the *Sapiṇḍa*-relations [have to observe impurity for] three nights. If marriage has been solemnized, [their] husbands [are to observe impurity]. One day has been prescribed in the *Smṛitis* [as the period of] impurity on the death of a maiden who has not been even orally engaged. (23—25)

Impurity has been spoken of as immediate on the death [of a maiden] within two years from birth. [Impurity extends over] a night, [if she dies before] the ceremony of tonsure. (26)

Three nights [form the period of impurity if a maiden dies] before being given away in marriage; and ten [nights] after that [form the period of impurity in her husband's family]. Three nights [form the period of] impurity on the death of a maternal grandfather. (27)

Similarly is to be known the period of impurity on the death of a uterine sister. *Pakshiṇi* (a night with the two days enclosing it,) [forms the period of impurity] on the death of relations formed by marriage as also of *Vândhavas (i.e.,* maternal uncles).. (28)

One night has been laid down [in the case of the death] of the preceptor or a fellow religious student. Immediate [is the purification] on the death of the king in whose territory [a person] lives. (29)

On the death of a married daughter [living] in the house, the father [has to observe impurity for] three days; three nights [form the period on the death and

birth of sons to] *Punarvu*-wives (*i.e.*, widows married by him), of sons born in the family (*i.e.*, not born of his own loins), and of the preceptor. A day and night is spoken of [as the period of impurity on the death of] a wife who has been visited by another person, [and on that] of the preceptor's son and wife. (30—31)

One night [is the period of impurity on the death] of an *Upâdhyâya*, of *S'rotriyâs* and of *Sapiṇda*-relations living in [a person's] house. (32)

Three nights [form the period of impurity] on the death of the mother-in-law as well as that of the father-in-law. Immediate purification is laid down on the death of a *Sagotra* (*i.e.*, one of the same family after fourteen generations). (33)

A *Brâhmaṇa* attains to purity within ten days; a *Kshatriya*, within twelve days; a *Vaishya*, within fifteen days, and a *S'ûdra* within a month. (34)

It has been desired [by the Law-givers] that of all persons, born in the families of the *Kshatriyâs*, *Vais'yâs*, and the *S'ûdrâs* who serve good *Brâhmaṇâs* with undivided attention, one attains to purification within ten days like unto a *Brâhmaṇa* [himself]. (35)

[If a person born] in degraded castes, [serves the *Kshatriyâs* and *Vais'yâs*] [he attains to purification] like the *Kshatriyâs* and *Vais'yâs*.* [On the death of a *Sapiṇda*-] *S'ûdra*, the impurity for the *Vais'yas*, *Kshatriyas* and the *Brâhmaṇâs* extends, in order, over six, three, and one night. O ye leading *Brâhmaṇâs*, [similarly on the death of a *Sapiṇda-Vais'ya*] the impurity for the *S'ûdrâs*, *Kshatriyâs* and the *Brâhmaṇâs* extends over

---

* If a person serves a *Kshatriya*, he attains purification in that work within twelve days; and if a *Vais'ya*, within fifteen days.

a fortnight, six nights and three nights respectively. O ye foremost of the twice-born race, the impurity [on the death] of a *Kshatriya*, for the *Bráhmaṇás*, the *Vais'yas* and the *S'údrás* [extends], it is said, over six nights and twelve days gradually.* (36—38)

On the death of a *Bráhmaṇa*, the *S'údrás*, *Vais'yás*, and the *Kshatriyás* [should have to observe the usual period of impurity]. By performing the funeral rites of a *Bráhmaṇa* who is a *Sapiṇḍa* (*i.e.*, for whom one is entitled to offer a *Piṇḍa*), a *Vipra* attains to purification within one night. The Lotus-sprung (Brahma) has said so. By taking meals or living with [that *Bráhmaṇa*], one attains to purification within ten nights. (39—40)

If having his mind possessed by avarice, one speedily burns [the dead body of a *Bráhmaṇa*], a twice-born person (*i.e.*, a *Bráhmaṇa*) becomes purified within ten; and a *Kshatriya*, within twelve days. (41)

A *Vais'ya* attains to purification within a fortnight and a *S'údra*, within a month; or again, in six, seven and three nights. (42)

Having cremated a helpless, friendless, poor *Bráhmaṇa*, the *Bráhmaṇás* and others attain to purification by drinking clarified butter after bathing. (43)

If out of love, a person of a lower caste touches, during the period of impurity, a higher caste, and a higher caste a lower one, he attains to purification with [the termination of] his impurity. [By following the

---

* These *S'lokas* conclusively prove 'that there was inter-caste-marriage prevalent at that time, otherwise these laws, relating to purification, would not have been promulgated by the Law-givers.

dead body of a *Kshatriya*, [a *Bráhmaṇa*] attains purification in one day; and [following that of] a *Vais'ya*, in two days. (44)

[In following that of] a *S'údra*, three days have been spoken of [as the period of impurity]. [He should] again [practise] *Práṇáyám* for a hundred times. If, before the bones of a *S'údra* are deposited, a *Bráhmaṇa* weeps with his (*i.e.*, the *S'údra's*) own people, [his] impurity lasts for three nights. One night is for a *Kshatriya* and *Vais'ya*, [if they do the same]. Otherwise (*i.e.*, after the depositing of the bones), a *Bráhmaṇa* [attains purification by bathing after a day or a night]. (45—46)

If, before the bones of a *Vipra* are deposited, a *Bráhmaṇa* weeps for him, he, forsooth, attains purification by bathing with the cloth, worn by him at that time, on. (47)

He, amongst the *Bráhmaṇs* or other inferior castes who takes food with them (*i.e.*, those who are impure) or drives in the same conveyance, attains purification within ten days (*i.e.*, the fixed period of impurity). (48)

He who wilfully takes their (*i.e.*, impure persons') food, even if he be a Deity, attains purification after observing impurity [for the fixed period] and bathing after its termination. (49)

A person, who under the pressure of famine takes food offered by them, should observe impurity for the [number of] days [he has taken it]; thereafter, he should perform penances. (50)

The twice-born, who maintain [their] Sacred Fires, should on the death of their *Sapiṇdas*, observe impurity from the time of cremation; and others, from the hour of death. (51)

Sapiṇdatá (kinship connected by the offering of the

funeral rice-balls to the Manes) ceases in the seventh generation ;* *Samânodakabhâva*† (relationship connected by the libations of water to the Manes of common ancestors) ceases when there is no knowledge of the name and birth [of a person]. (52)

Father, grandfather and great-grandfather [who are entitled to *S'râddha*], the *Lepabhâjas*,‡ and one's own self,—these seven generations form the *Sapindas*. (53)

The Divine *Prajâpati* has said that *Sapinda*-relationship extends over [three generations] upwards [from the great-grandfather]. *Sapinda* relationship extends over three degrees in case of persons of various *Varnas* begotten by one [father] upon many wives of various castes. (54)

Architects, artizans, physicians, maid-, and man-, servants, kings, and royal officers have been described as to have immediate purification. Persons, who make daily charities ; one, who makes a *Niyama* (*i.e.*, a particular promise); one, who knows the *Brahman* ; religious students ; those, who are initiated ; those, who are engaged in religious rites ; a king who has been duly installed and those who continually distribute rice,—[all these]—attain immediate purification according to ordinances. (55—57)

---

* From a person with whom the calculation begins, six generations upwards and six generations downwards constitute the *Spindas*.

† This relationship extends from the seventh or the (eleventh) to the thirteenth (or the fourteenth, according to some,) degree.

‡ *Lepas* means the wipings of the hand (or the remnants of the food sticking to the hand) after offering funeral oblations to the first three ancestors (father, grandfather and great-grandfather) ; these wipings being offered to the three ancestors after the great-grandfather *i.e.*, to paternal ancestors in the 4th, 5th and the 6th, degree.

In a sacrifice, at the time of wedding, in any religious rite relating to a Deity, during famine or any other calamity, immediate purification has been mentioned. (58)

Immediate is the purification for those who have been killed by poison, by lightning, by the king, by the *Brâhmaṇâs*, or by snake-bite. (59)

Immediate purification is laid down in a death by entering into fire, by jumping down from a high place, by taking poison, or by fasting; in that for *Brâhmaṇâs* and kine; and in that while leading the life of a *Sannyâsin*. (60)

There is no impurity [at the death of] perpetual religious students, forest-recluses, *Yatins*, and religious students, as well as at that of an outcaste. [This has been said] by the learned. (61)

CHAPTER VII.

[PERSONS QUALIFIED TO PERFORM THE S'RA'DDHA.]

No cremation, no funeral rites, no depositing of bones, no shedding of tears, [no offering of] *Piṇda* and no *S'râddha* whatsoever should be done for the degraded ones. (1)

There is no impurity for him who lays a violent hand on himself with fire, poison, etc. No cremation and no offering of water should be made for him. (2)

If, however, by a mistake one dies through fire, poison, etc., impurity should be observed for him and [the rite of offering] water should be performed. (3)

If a son is born [to a person], gold, paddy, kine, clothes, sesame, rice, oil, molasses, and clarified butter-

all these raw materials may be accepted from him on that very day. (4)

From the house of a person who is in an impure state, fruits, sugar-cane, vegetables, salt, wood, water, curd, clarified butter, medicines, milk, and dried food may be accepted daily. One, who maintains the Sacred Fire, shall be duly burnt with the Three Fires. (5—6)

One, who does not maintain the three Sacred Fires [should be burnt] with the Sacred Fire consecrated in the house; and other inferior persons, with the ordinary fire;—by the twice-born. If the dead body is not found, an image should be made with *Palása* [leaves];—and be only burnt by the *Sapiṇḍa*-relations endued with reverence, controlling speech and [mentioning] only the name and family. Water, they should offer, only once. (7—8)

They all,* putting on wet cloth and with kinsmen, should duly offer every day, [both] morning and evening for ten days [consecutively], *Piṇdas* at the gate of the house for the deceased person. They should feed four *Bráhmaṇás*. On the second day, shaving† shall be done along with all kinsmen. (9—10)

Then the bones [of the deceased person] should be deposited by the *Jñátí*‡ (chief-mourner) with all kinsmen. [The performer of the *S'ráddha* on that

---

* The usual practice is that the son should offer the *Pindas*. In the Text *Sarva* or all, is mentioned; because, in the absence of a son, all the *Sapindas* are qualified to offer *Pindas*.

† Shaving takes place generally on the last but one day of impurity.

‡ Here the word *Jñátí* means the next kin who performs the funeral rite; and he is, therefore, qualified to perform the *S'ráddha* in the absence of a son.

day], should, with reverence, feed an uneven number of pure *Bráhm aṇás* not lesser than three. (11)

On the fifth, ninth, and the eleventh, day he should feed an uneven number of *Bráhmaṇás*. This rite is known as the first *S'rāddha*. (12)

On the eleventh day (for the *Bráhmaṇás*) and on [the day after] the twelfth (for the *Kshatriyás*), the person, who lights up [the funeral pyre], should, with reverence, offer a *Piṇda* and a *Pavitra* (a *Kus'á*- reed) in honour of the deceased. And he should [perform the *S'rāddha*] every month on the day of death for one year. (13—14)

It is said that after full one year, the *Sapiṇdikaraṇ* (annual *S'ráddha* for offering *Piṇdas)* should be performed. O leading twice-born ones, [in that *S'ráddha* the performer) should make four vessels, [one] for the deceased, and [three for] ancestors of three degrees upwards. (15)

Thereupon with the *Mantrams*,—"*Ye Samáná*, etc.," he should pour down [water from] the vessel dedicated to the deceased into those offered for the *Pitṛis* (grandfather, etc.). *Piṇdas* should be offered in the same manner. (16)

It is laid down that *Sapiṇdikaraṇ*, *S'ráddha* should be preceeded by the *Daiva*, (*i.e.*, offerings made to the Deities). There one should invite the departed Manes and point out again (*i.e.*, invoke) the deceased.* (17)

No separate rite should be performed for those deceased ancestors for whom *Sapiṇdikaraṇ* has [once] been done. He, who makes separate *Piṇdas*, becomes a destroyer of the departed Manes. (18)

---

* A deceased person is called *Préta* till the celebration of the *Sapiṇdikaran-S'ráddha*, after which he is designated *Pitri*.

After the death of his father, a son should be well instructed in the word *Piṇda*. He should, every day, offer boiled rice and a pitcher, full of water, according to the rites to be performed for a deceased person. (19)

The annual *S'râddha*, which should be performed every year, must be done according to the regulation of a *Párvaṇa-(S'ráddha)*. Such is the eternal law.* (20)

[Every rite] for the parents, such as the offering of the *Piṇdas*, should be performed by the sons. In the absence of a son, the wife should do it; and in the absence of a wife, the uterine brother should do the same. (21)

I have thus described duly the duties of the householder. [The duty] of women is to serve their husbands. There is no other duty laid down for them. (22)

He, who daily satisfies his own duties and has his mind dedicated to *I's'vara*, attains to that great station which has been highly spoken of in the *Védás*. (23)

CHAPTER VIII.

[PENANCES FOR VARIOUS SINS.]

Penance for Brahminicide.

THE destroyer of a *Brâhmaṇa*, one who drinks spirituous liquors, a thief, and the violator of the preceptor's bed, and the one who associates with them,—are the great sinners. (1)

He, who lives for a year in their company, becomes

* This is the ritual when the father dies after becoming a *Sannyásin* or when the parents die on an *Amávasyá*-day.

degraded. Even he, who daily sits [with them] on [the same] bed and seat, also, becomes degraded. (2)

A twice-born person, who knowingly performs religious rites for, holds sexual union with, teaches and takes meals with [those great sinners], becomes forthwith degraded. (3)

A twice-born one, who unwillingly and out of ignorance, receives religious instructions [from such a sinner] and a fellow-student remain outcasted for one year. (4)

One, who is guilty of Brahminicide, should, for self-purification, by making a hut, begging alms and carrying a rod with the skull of a dead [*Bráhmaṇa*] placed on its top, live in a forest for twelve years. (5)

He should avoid all the houses belonging to the *Bráhmaṇás* and temples. He should always accuse his ownself and think of the [dead] *Bráhmaṇa*. (6)

Every day when the fire is shorn of its smoke and all conversation about food is stopped, gradually he should enter into seven houses belonging to qualified castes and capable [of offering alms]. (7)

Or, [for purification,] he should voluntarily betake to fasting, jump down from a high place, enter into a burning fire or into the water. This is the first [part]. (8)

Or, for a *Bráhmaṇa* or a cow, he should, disinterestedly, give up his vital airs (*i.e.*, life); or, making a *Vipra*, suffering from a long-standing disease, shorn of his ailment, [he attains to purification]. (9)

By offering food to a learned [*Bráhmaṇa*], one is freed from [the sin of] Brahminicide. A twice-born person is [also] purified by taking the final bath in a Horse-Sacrifice. (10)

The killer of a *Bráhmaṇa*, who gives his all unto a

Brâhmana conversant with the *Vêdas*, or who sees the Bridge,* is freed from sins. (11)

Penance for Drinking Spirituous Liquors.

A DRINKER of spirituous liquors should drink wine, red-hot like iron. A twice-born person, when his body is [thus] burnt, is freed from [the sin]. (12)

Or by drinking red-hot cow's urine, or [similar] liquidified cowdung, milk, clarified butter or water, [he is] freed from the sin. (13).

Or for the expiation of the sin, he should, with a wet cloth on and being self-controlled, perform the vow of Bráhmanicide (for twelve years). (14).

Penance for the Theft of Gold.

A *Brâhmana*, who has stolen gold, should, after approaching the king and describing his own misdeeds, once say,—"Do thou punish me." (15)

Taking up the mace, the king should himself once strike him. Thereupon he [the perpetrator] becomes freed [from the sin]. Or by [practising] austerities a *Bráhmana*-thief becomes freed]. (16)

Finding out and taking up by the hand a destructive mace, stick, or an iron rod sharpened on both ends, running about with dishevelled hairs, trumpeting his own sinful deeds, [a perpetrator of a crime should say,—] "Punish me." The king should [then] strike the thief (17—18).

Whether meeting with death or escaping it, thereupon, he is freed from [the sin of] theft. Without

* This refers to the Bridge, constructed by *Râma* over the Sea, at *Râmés'waram*, in the District of Madura, [in the Madras Presidency, popularly known as Adam's Bridge. This shows that this *Samhitá* must have been written after the *Rámáyana* Period.

punishing [a thief], a king is visited with the sin of the thief. (19)

The fruit (*i.e.*, the sin) of gold-theft [committed by] another (*i.e.*, a *Brâhmaṇa*), is dissipated by [the performance of] austerities. Putting on a tattered cloth, a *Brâhmaṇa* should practise the *Brâhma*-vow in the forest [for twelve years]. (20)

By [either] taking the final bath in a Horse-Sacrifice, or by giving unto the *Brâhmaṇâs* gold equal to the weight of his own body, a twice-born person is [also] purified. (21)

A *Brâhmaṇa*-thief of gold, for the expiation of that sin, leading a continent life, should practise hard austerities for a year. (22)

Penance for Knowing a Step-Mother.

By knowing a step-mother, under the influence of lust, a *Brâhmaṇa* should embrace a female-form, made of black iron after his heart and heated. (23)

Or having cut off himself his generative organ and testes and taken them in his palms, he should proceed straight on to the south or to the west till the destruction of his body. (24)

Or, for expiation, he should meet with death for his preceptor, or he should practise the *Brahma*-vow [for twelve years]. In a year [he is also purified] by embracing the branch [of a tree] full of thorns. (25)

Being self-restrained he should lie down on earth. A *Vipra*, being self-controlled and with a tattered cloth on, should practise hard austerities for a year One, knowing a step-mother, should thus be freed [from the sin.] (26).

The foremost of the twice-born becomes freed [from the sin] by taking the final bath in a Horse-Sacrifice,

Leading a continent life, always practising austerities taking his meals at the eighth period (*i.e.*, in the night of the fourth day after fasting for three days), standing or seated and lying down on earth,—a man, who has no money,* should thus, in three years, be freed from the sin. (27—28)

Or he should perform four or five *Chândrâyaṇas.* (29)

Penance for the Sin of mixing with the Degraded.

If a twice-born person mixes, out of avarice, with a degraded person, he should once perform, for the expiation of the sin, the penance laid down for him (*i.e.*, the degraded). Such a person, amongst those who associate with the degraded, attains to freedom [from the sin], or he should zealously practise hard austerities for one year. (30—31)

Half is the penance for associating [with them] for six months. Such purificatory rites dissipate even the impurity of the great sinners. (32)

One attains to freedom [from the sin] by taking journeys to holy places situate on this earth. O ye *Vipras*, a *Brâhmaṇa*, possessed by lust, after perpetrating the mighty iniquities of Brahmanicide, drinking spirituous liquors, theft, or knowing his step-mother, being self-controlled, should perform [the vow of] fasting at a holy place. (33—34)

Or meditating on *Kapardin* (*S'iva*), he should enter into the fire or water. *Munis,* conversant with religious rites, have not seen of any other means of redemption [for them]. (35)

---

* It shows that a rich man is freed from the sin by making proper gifts.

CHAPTER IX.

[PENANCES FOR VARIOUS MINOR SINS.]

By willingly knowing his daughter, sister or daughter-in-law, a *Vipra* should enter into a burning fire. This is the law. (1)

By co-habiting with mother's sister, maternal uncle's wife, or with father's sister, or by knowing sister's daughter, maternal aunt's daughter, or paternal aunt's daughter, one, being self-controlled, [and] after practising hard austerities, should perform four or five *Chándráyaṇas*. (2—3)

By knowing a maternal uncle's daughter, one should perform the *Chándrayaṇa*. By co-habiting with wife's friend or with her sister, after fasting for a day and a night, one should perform the *Taptakṛichkha* (a kind of penance). By knowing a woman in [her] menses, [one should attain] purification [by fasting] for three nights. (4—5)

By co-habiting with a *Kshatriya*-woman, [a *Bráhmaṇa*] is purified by a *Chândrâyaṇa* or by a *Paráka* (a kind of penance). The Divine Unborn (*Brahmâ*) has said so. (6)

By [consciously] killing a frog, mungoose, crow, cat, boar, mouse or a dog,—a twice-born person should perform a great penance extending over sixteen days. Or by [unconsciously] killing a dog, one should zealously drink milk for three nights. (7)

Or by [unknowingly] killing a cat or a mungoose, one should wend a way a *Yojana* [in length]. By killing a horse, a twice-born person should perform a hard austerity extending over twelve [days]. (8).

Having killed a servant, the foremost of the twice-born should give away a weapon made of crude iron

Having slain a crane, *Rangava*-mouse, *Kritalambhak*-boar, a black-spotted raven, *Tilát*, franclonine partridge or a parrot,—[one should give away] a two-years-old calf; and a three-years-old one, for having killed a heron. (9—10)

By killing a swan, crane, *Vaka* (a kind of crane), a *Titti*-bird, a monkey, or a *Bhása*,—one should make a gift of a cow unto a *Brahmana*. (11)

By slaying animals living on flesh or deer, one should give away a milch-cow; [by killing] animals that do not take flesh, a calf; and [by killing] a camel, gold weighing five rupees. (12)

By killing animals having bones, [one should] present something to a *Vipra*; and by killing those that have no bones, one is purified by *Pránáyáma*. (13)

By destroying trees yielding fruits, groves, creepers, and large trees loaded with fruits,—one should recite a hundred R*ik*-verses. (14)

To take clarified butter is the purification [enjoined for destroying] flowering [plants]. By killing, by mistake, [a cow], one should perform the *Chándráyana* and the *Paráka*. (15)

There is no penance for willingly killing her (*i.e.*, a cow). By stealing men, women, houses, tanks, wells or other watery expanses,—one is purified by the *Chándráyana*. By stealing articles of little value from another's house, one should perform the austerest *Sántapana* for self-purification. The five ingredients supplied by the cow (*Panchagavya*) [form] the purification for pilfering rice, etc., and wealth. (16—18)

Fasting for three nights is [the penance for pilfering] grass, wood, trees, flowers, garments, hide, meat and fish. (29)

Fasting for twelve nights is [the penance for stealing] diamonds, corals, precious stones, gold, silver, iron, belmetal and pebbles. (20)

[For robbing] cloven-footed and one-hoofed animals, one should perform the self-same penance (*i.e.*, fasting for twelve nights). [He, who] pilfers birds and medicinal herbs, [should live on] milk for three days. (21)

[There is] no [penance for taking] the meat [of animals] sacrificed unto a deity; [for taking any other meat, one] should perform the *Chândrâyaṇa*. Or, fasting for twelve days, he should offer oblations of clarified butter to the Fire with the *Kushmaṇda*-[*Mantram*]. (22)

By eating [the meat of] a mungoose, owl or a cat, one should perform the *Sântapanam*. By eating [that of] a dog, one is purified by performing a mortifying penance or by looking at an auspicious planet. (23)

And he should then perform the initiatory rites as laid down before [by the preceptors]. By eating a porcupine, crane, swan, *Karaṇdava* (water-fowl), or a *Chakravâka*, —one should fast for twelve days. By eating a pigeon, *Titiva*-bird, *Bhâsa*, parrot, *Sârasa* (a kind of crane), a leech, or a goose,—one should perform the same penance. By eating a porpoise, bean, meat, fish, or a boar,—one should perform the same penance. By eating a cuckoo, a bird living on fish, a frog, or a snake,—one attains to purification by living, for a month, on barley boiled with the urine of a cow. By eating water-ranging animals, those born in water, those killed by *Râkshasas*, those having blood-red feet,—one should perform the self-same penance for a week. By taking the meat of a dead or a useless animal procured for one's use, one should perform the same penance for the expiation of the sin. By eating a pigeon, an elephant, a pot-herb, a fowl, a *Rajaka*

or an alligator,—one should perform the *Prájâpatya* (penance). By eating onion or garlic, one should perform the *Chândráyaṇa*. (24—31)

[By eating] the *Vártâku*, (the egg-fruit), or the *Taṇduliya* (broken rice), [or the both],—one is purified by *Prâjâpatya*. [By eating] the *As'mantaka* (a plant from the fibres of which a *Bráhmaṇa's* girdle may be made), or what comes near,—one is purified [by performing] the *Taptakṛichha*. By eating [the flesh of] a man or a hare, one is purified by *Prâjâpatya*. By eating bottle-gourd or turnip, one should perform the very same penance. (32—33)

By eating *Udumvara*, one is purified by self-sought [penance of] *Taptakṛichha*. By eating useless (*i.e.*, not dedicated to a deity), *Kṛisara Samjáva* (a kind of pudding), *Páyasa* (rice boiled with milk, cake, *S'ushkali* (a preparation of cake),—one is purified by performing this penance for three nights. By drinking milk, unworthy of being drunk, [all], especially a *Brahmachâaṛin* becomes purified in a fortnight by living on barley boiled with the urine of a cow. By drinking the milk of a cow that has not passed ten nights from the day of delivery, that of a (similar) she-buffaloe, that of a (similar) she-goat, that of a cow big with a young one, or that of a cow that has no calf,—one should perform the self-same penance. By taking unnatural transformations of these (such as, curd, etc.,) or drinking them out of ignorance,—one is purified within seven nights by living on barley boiled with the urine of a cow. By taking food of the first *S'raddha*, or on the occasion of a birth or death,—a *Brâhmaṇa* becomes purified by attentively (performing) the *Chândráyana*. A twice-born person, by taking the food of a person who does not

perform the daily rites, the end of which is not ruinous, should fully perform the *Chândrâyaṇa.* Having taken food prepared by people who are disqualified to serve it, that of a degraded caste, or that offered at the monthly funeral rite of a deceased person,—one [should, so it is said, perform] the *Taptakṛichha.* Having taken boiled rice from a *Chaṇḍâla*, a twice-born person should completely perform the [penance of] the *Chândrâyaṇa.* (34—41)

By unwittingly taking excreta, urine, or any other article sullied with spirituous liquor,—the three twice-born castes should again perform the *Saṁskâras* (rites of purification). (42)

The twice-born,—amongst those taking, out of ignorance, urine or excreta of birds living upon flesh,—should perform the great *Sântapanam.* (43)

[By taking] *Bhâsa*, frog, dog or a crow,—[one should] perform a distressing penance. A *Brâhmaṇa* becomes purified by *Prâjâpatya* and a painfully restricted diet. (44)

By drinking water from a wine-bowl, a *Kshatriya* should perform the *Taptakṛichha*; a *Vaisya* three distressing penances; [and a *Brâhmaṇa*,] the *Chândrâyaṇa.* (45)

By taking the residue of food or the remnant of drinking water left by a dog, a twice-born one becomes purified, within three nights, by living upon barley boiled with the urine of a cow. (46)

By drinking water sullied with urine or excreta, one should perform the *Sântapanam* capable of purifying the body. (47)

If a *Brâhmaṇa* unknowingly drinks water in a well

or a vessel belonging to a *Chaṇḍála*, he should perform the *Sántapanam* destructive of sins. (48)

By drinking water touched by a *Chaṇḍála*, the foremost of the twice-born becomes purified [by fasting] for three nights or by taking the *Pañchagavya*.* (49)

By taking food, without bathing after willingly touching a great sinner, a foolish twice-born person should perform the *Taptakṛichha*. (50)

By marrying in another caste (*i.e.*, a *S'udra*-maiden), one (*i.e.*, a *Bráhmaṇa*) becomes a *Mahápátakin* (great sinner). By associating with such a sinner, one also becomes a sinner. (51)

By simply marrying a maiden of different caste, twenty-four penances are [to be performed]; half of those, for living with her; there is no penance in procreating a son [on her]. (52)

By taking food, out of ignorance, after seeing a *Mahápátakin*, a *Chaṇdala*, or a woman in [her] menses,—one is purified [by fasting] for three nights. (53)

By taking [one's] meals, while still wet after bathing, one becomes puṛified [by fasting] for a day and a night. [By doing so] knowingly, [one attains to purification] with the [performance of] a distressing penance. So the Divine Lotus-Sprung Deity has said. (54)

By eating dry [meat], rotten or foul-smelling articles,—a twice-born person should fast. [He should] do it again and again. (55)

By officiating as a priest for servants, [or by helping] others (*i.e.*, other castes) in other rites, by performing rites causing death to another person, and other

* The five products of the cow taken collectively, *i.e.*, milk, curd, clarified butter, urine and the dung.

unworthy deeds,—[a *Brâhmaṇa*] becomes purified by three distressing penances. (56)

By performing the cremation of those who have been killed by a *Brâhmaṇa*, a twice-born person becomes purified by a *Prâjâpatya*, living [all the while] on barley boiled with the urine of a cow. (57)

He, who having his body anointed with oil, passes urine or excreta, or has his beard shaven, or holds sexual intercourse, in the morning, becomes purified [by fasting] for a day and night. (58)

By disregarding (*i.e.*, not performing *Homa*) *Vivâha*-Fire for a day, a leading twice-born person becomes purified in three nights; [and by doing so] for three nights again, [one becomes purified by fasting for] six days. (59)

By neglecting it for ten or twelve days, one should perform the most distressing *Chândrâyaṇa* for the expiation of that sin. (60)

By accepting an article from an outcaste, one becomes purified by throwing it away. He should, also, duly perform a penance. So has the Divine Lord said. (61)

By desisting from a fast [intended to bring about death] and returning from the order of religious mendicants, one should perform three distressing (*Prâjâpatyas*) and *Chândrâyaṇas*. (62)

[Then] by again performing all the purificatory rites, such as the *Jâtakarmaṇ*, etc., twice-born persons [are] purified. They should, having an eye on religion, completely perform this penance. (63)

By not performing a morning adoration and offering sacrificial fuels to the Fire for pressure or urgency of work, [a *Brahmachârin*],—taking his meals once,

and in the night only, [if] an evening [rite is neglected], and after being purified by bathing, governing his mind and restraining his self,—should recite the *Gâyatrî* eight thousand times and be [thus] purged of [his sin.] (64—65)

If a householder, out of mistake, does nct perform his *Sandhyâ*-adoration or deviates from the performance of a *Snâtaka*-vow, he should fast for the day. (66)

In consequence of wilfully [neglecting the *Sandhyâ*], the foremost of the twice-born should perform the distressing penance [of *Prâjâpatya* for full one year, and should perform the *Chândrâyaṇa*, [if he does so] for livelihood. [And] by making a gift of kine, [he is] purged of [his sins]. (67)

If he does so, prompted by agnosticism, a twice-born person should perform the *Prâjâpatya*. By performing the *Taptakṛichkha*, one is purged off of [the sin of] acting against the Deities and preceptors. (68)

By willingly riding a car drawn by camels or asses, one becomes purified [by fasting] for three nights. One should not, being nude, enter into the water. (69)

The purification of the offspring [of sinners, is brought about] by taking food in the night of the third day for a month, the recitation of the *Saṁhitâ* or the performance of *S'âkala-Homa.** (70)

By putting on a blue or a dark-blue raiment, a *Brâhmaṇa* should fast for a day and night, and he should purify [himself] by [taking] the *Pañchagavya* after bathing. (71)

By reciting the *Vêdâs*, *Dharma-S'âstras* and the

---

* The rite of offering oblation to the Sacred Fire as followed by the *S'âkala* School of the *Rig-Vêda*.

Puráṇas before the *Chaṇḍálas*, one is purified by the *Chândráyaṇa*. There is no other means of redemption for him. (72)

Having touched, on some occasion, [the dead body of a person] killed by hanging, a *Bráhmaṇa* becomes purified either by the *Chândráyaṇa* or the *Prájâpatya*. (73).

If, without washing his mouth after taking his meals, a twice-born person touches a *Chaṇḍála* or any other low-born having still the leavings of food in his mouth, he should perform the *Prájápatya* for purification. (74)

By touching a *Chaṇḍála*, a woman who has given birth to a child, a dead body, a woman in [her] menses or those touched by her, or any outcaste, one should bathe for purification. (75)

If, out of mistake, one touches an article touched by a *Chaṇḍâla*, a woman who has given birth to a child, or a dead body, purification is attained by bathing, rinsing the mouth and [thereafter] reciting the *Gáyatrí*. (76)

By touching what should not be touched, the foremost of the twice-born should purify [himself] by bathing. And he should [also] rinse his mouth for purification. So the Divine Grandfather has said. (77)

If, on any occasion, a *Vipra* passes excreta while taking meals, he should then immediately wash himself, bathe, fast and offer libations of clarified butter to the Fire. (78)

By touching the dead body of a *Chaṇḍâla*, the foremost of the twice-born should perform the distressing penance [of *Prájápatya*]. Then by [fasting] for a day and night [and] seeing a star in the sky, [he becomes] purified. (79)

Having touched spirituous liquor, a twice-born person should perform the *Práṇáyam* thrice [for] purification.

[By touching] onion or garlic, one is purified by drinking clarified butter. (80)

Being bitten by a dog [on the lower part of the navel], a *Bráhmaṇa* should drink milk only in the evening for three days; threefold is the penance, if bitten on the upper part of the navel. (81)

Threefold is the penance, [if bitten] on the arms; and fourfold, if on the head. Being bitten by a dog, the foremost of the twice-born should, after bathing, recite the *Gáyatrí*. (82)

An indigent householder,—who, when not suffering from an ailment, daily takes his food without performing the Five Sacrifices,—becomes purified by performing half the *Prájápatya* (83)

He, who does not adore the Sacred Fire deposited in his house on *Parva*-days, (*i.e.*, on the day of the New-Moon, or on the day of any Planetary Conjunction);—as also he, who does not know his wife after the menses;—should perform half the *Prajapatya*. (84)

He,—who, without water or entering into water passes urine or excreta,—becomes purified by being immersed in water with a cloth on or by touching it.* (85)

A householder, [who does so by practice], should fast for three days [and] recite the *Gáyatrí* for eight thousand times. The foremost of the twice-born, who follows the dead body of a *S'údra*, should recite the *Gáyatrí* eight thousand times in a river. A *Vipra*, by swearing falsely in a matter relating to the destruction of another *Vipra*, should perform the penance of *Chándráyana*, living on boiled barley. By making unequal gifts in the

* This is the penance for a person who cannot suppress the motion while in water and so forth.

same row, one is purified by [the distressing penance of [*Prâjâpatya*]. (86—88).

By getting on the shadow of a lowcaste person, one should drink clarified butter after bathing. By looking at the Sun in an impure state, one should recite the *Mantram* "*Agnîndraja.*" (89).

By touching human bones, one is purified by bathing. By completing his religious study, a *Vipra* should beg alms for full one year. (90)

[By becoming] ungrateful to a *Brâhmaṇa* [after having lived] in his house, [one] should perform the penance for five years. By disregarding an elderly *Brâhmaṇa* by uttering *Hum* or *Thou*, one, after bathing and rinsing the mouth, should, thereafter, please him with salutation. By striking [a *Brâhmaṇa*] with a reed, by binding his neck with a cloth or defeating him in a dissension, one should gratify him with salutation. By uplifting a rod [to strike him], one should perform a distressing penance; and by [actually] striking him, a most distressing one. (91—93)

By shedding a *Brâhmaṇa's* blood, one should perform the most painful of all the penances. And by remonstrating with his preceptor, one should perform a purifying penance. (94)

By spitting before a Deity or a R*ishi* or reproaching [any of] them aloud, one should, for the expiation of that sin, [fast] one or two nights. (95)

By defeating a *Brâhmaṇa* in a discussion about *Mîmâṁsâ*, one should give away gold. A twice-born person, who passes urine or excreta in gardens attached to temples or who cuts a whole leaf, should, for purification, perform the penance of *Chândrayana*. The foremost of the twice-born, who, out of malevolent

feelings, passes urine in a temple, should, after cutting off his generative organ, perform the *Châṇdrâyaṇa.* For vilifying the Deities, the *Rishis*, or the *Védâs*, a twice-born person should fully perform the *Prâjâpatya.* By conversing with such [persons], one should, after bathing, adore the Deities. (96—99)

If a woman, in her girlhood, commits a great sin, she should have a penance performed by her father on her behalf. (100)

One can espouse such a maiden, if the penance has been performed. Otherwise he, [who marries her,] should be outcasted. Even in the destruction of a *Kshatriya*, one should perform, for a year, the penance for Brahmanicide. After that period, one should give away a thousand kine together with a bull. (101)

By killing all (insects, etc.), one should give away gold or silver to the weight of a *Mâshâ*. Copper, tin, lead, belmetal and iron are purified by water and earth. All metallic vessels, containing leavings, are purified by ashes and water. Gold, silver, precious stones, conch-shell, pearls, corals, diamonds, ebony, rope and hide are purified by water. (102)

Being touched by a *Chaṇḍâla* or a *S'wapacha* while passing urine or excreta, one is purified by [fasting for] three nights. By taking the residue of food, one should fast for six days. (103)

If one's father, maternal grandfather or elder brother [does not perform] the *Tapas* and the *Agnihotra*, there is no sin in the younger brother's marrying before the elder. (104)

He,—who, on the last day of the dark fortnight, adores a *Brâhmaṇa*-lady, thinking of the Grandfather *Brahmâ*,—becomes freed from all sins. (105)

Having obtained the auspicious day of ***Amâvasyâ***, one should adore ***Yama*** (the Regent of the Dead) and ***Bhava*** (***S'iva***). And having fed the ***Brâhmanas*** [on that day], he becomes freed from all sins. (106)

Having adored, with all the leading ***Brâhmaṇas***, ***Mahâdéva*** on the eigth, or the fourteenth, day of the dark fortnight, one is freed from all sins. (107)

Having seen the three-eyed Deity with all the igredients of adoration in the first ***Yama*** (part) of the night of the thirteenth day, one is freed from the entire multitude of sins. (108)

By accepting gifts from everywhere, sacrificial presents and a golden image, one is released by performing the *Soma*-Sacrifice and uttering benedictory verses. (109)

One, by reciting the ***Gayatrí***, for ten thousand times, is freed from all sins. (110)

THE END.

सूचीपत्र ।

याज्ञवल्क्य संहिता ।

——:o:——

प्रथमोऽध्यायः ।

योगीश्वरं याज्ञवल्क्यं सम्पूज्य मुनयोऽब्रुवन् ।
वर्णाश्रमेतराणां नो ब्रूहि धर्म्मानशेषतः ॥ १
मिथिलास्थः स योगीन्द्रः क्षणं ध्यात्वाब्रवीन्मुनीन् ।
यस्मिन् देशे मृगः कृष्णस्तस्मिन् धर्म्मान्निबोधत ॥ २
पुराणन्यायमीमांसा धर्म्मशास्त्राङ्गमिश्रिताः ।
वेदाः स्थानानि विद्यानां धर्म्मस्य च चतुर्दश ॥ ३
मन्वत्रिविष्णुहारीतयाज्ञवल्क्योशनोऽङ्गिराः ।
यमापस्तम्बसंवर्त्ताः कात्यायनबृहस्पती ॥ ४
पराशरव्यासशङ्खलिखिता दक्षगौतमौ ।
शातातपो वसिष्ठश्च धर्म्मशास्त्रप्रयोजकाः ॥ ५
देशकाल उपायेन द्रव्यं श्रद्धासमन्वितम् ।
पात्रे प्रदीयते यत्तत् सकलं धर्म्मलक्षणम् ॥ ६
श्रुतिः स्मृतिः सदाचारः स्वस्य च प्रियमात्मनः ।
सम्यक् सङ्कल्पजः कामो धर्म्ममूलमिदं स्मृतम् ॥ ७
इज्याचारदमाहिंसा दानं स्वाध्यायकर्म्म च ।
अयन्तु परमो धर्म्मो यद्योगेनात्मदर्शनम् ॥ ८

चत्वारो वेदधर्म्मज्ञाः पर्षद्वैविद्यमेव वा।
सा ब्रूते यत् स धर्म्मः स्यादेकोऽध्यात्मवित्तमः॥ ९

ब्रह्मक्षत्रियविट्शूद्रा वर्णास्त्वाद्यास्त्रयो द्विजाः।
निषेकादिश्मशानान्तास्तेषां वै मन्त्रतः क्रियाः॥ १०

गर्भाधानमृतौ पुंसः सवनं स्पन्दनात् पुरा।
षष्ठेऽष्टमे वा सीमन्तः प्रसवे जातकर्म्म च॥ ११

अहन्येकादशे नाम चतुर्थे मासि निष्क्रमः।
षष्ठेऽन्नप्राशनं मासि चूडा कार्य्या यथाकुलम्॥ १२

एवमेनः शमं याति वीजगर्भसमुद्भवम्।
तूष्णीमेताः क्रियाः स्त्रीणां विवाहस्तु समन्त्रकः॥ १३

गर्भाष्टमेऽष्टमे वाब्दे ब्राह्मणस्योपनायनम्।
राज्ञामेकादशे सैके विशामेके यथाकुलम्॥ १४

उपनीय गुरुः शिष्यं महाव्याहृतिपूर्व्वकम्।
वेदमध्यापयेदेनं शौचाचारांश्च शिक्षयेत्॥ १५

दिवा सन्ध्यासु कर्णस्थब्रह्मसूत्र उदङ्मुखः।
कुर्य्यान्मूत्रपुरीषे तु रात्रौ चेद्दक्षिणामुखः। १६

गृहीतशिश्नश्चोत्थाय मृद्भिरभ्युद्धृतैर्जलैः।
गन्धलेपक्षयकरं कुर्य्याच्छौचमतन्द्रितः॥ १७

अन्तर्जानुः शुचौ देशे उपविष्ट उदङ्मुखः।
प्राग्वा ब्राह्मेण तीर्थेन द्विजो नित्यमुपस्पृशेत्॥ १८

कनिष्ठादेशिन्यङ्गुष्ठमूलान्यग्रं करस्य च।
प्रजापतिपितृब्रह्मदेवतीर्थान्यनुक्रमात्॥ १९

त्रिःप्राश्यापो द्विरुन्मृज्य खान्यद्भिः समुपस्पृशेत्।
अद्भिस्तु प्रकृतिस्थाभिर्हीनाभिः फेनबुद्बुदैः॥ २०

हृत्कण्ठतालुगाभिस्तु यथासङ्ख्यं द्विजातय:।
शुध्येरन् स्त्री च शूद्रश्च सकृत्स्पृष्टाभिरन्तत:॥ २१
स्नानमब्दैवतैर्मन्त्रैर्मार्ज्जनं प्राणसंयम:।
सूर्य्यस्य चाप्युपस्थानं गायत्र्या प्रत्यहं जप:॥ २२
गायत्रीं शिरसा सार्द्धं जपेद्व्याहृतिपूर्व्विकाम्।
प्रतिप्रणवसंयुक्तां त्रिरयं प्राणसंयम:॥ २३
प्राणानायम्य सम्प्रोक्ष्य त्र्यृचेनाब्दैवतेन तु।
जपन्नासीत सावित्रीं प्रत्यगा तारकोदयात्॥ २४
सन्ध्यां प्राक्प्रातरेवेह तिष्ठेदासूर्य्यदर्शनात्।
अग्निकार्य्यं तत: कुर्य्यात् सन्ध्ययोरुभयोरपि॥ २५
ततोऽभिवादयेद्वृद्धानसावहमिति ब्रुवन्।
गुरुञ्चैवाप्युपासीत स्वाध्यायार्थं समाहित:॥ २६
आहूतश्चाप्यधीयीत लब्धञ्चास्मै निवेदयेत्।
हितञ्चास्याचरेन्नित्यं मनोवाक्कायकर्म्मभि:॥ २७
कृतज्ञाद्रोहिमेधाविशुचिकल्याणसूचका:।
अध्याप्या धर्म्मत: साधुशक्ताप्तज्ञानवित्तदा:॥ २८
दण्डाजिनोपवीतानि मेखलाञ्चैव धारयेत्।
ब्राह्मणेषु चरेद्भैक्षमनिन्द्येष्वात्मवृत्तये॥ २९
आदिमध्यावसानेषु भवच्छब्दोपलक्षिता।
ब्राह्मणक्षत्रियविशां भैक्षचर्य्या यथाक्रमम्॥ ३०
कृताग्निकार्य्यो भुञ्जीत वाग्यतो गुर्व्वनुज्ञया।
आपोशानक्रिया पूर्व्वं सत्कृत्यान्नमकुत्सयन्॥ ३१
ब्रह्मचर्य्ये स्थितो नैकमन्नमद्यादनापदि।
ब्राह्मण: काममश्नीयाच्छ्राद्धे व्रतमपीडयन्॥ ३२

मधुमांसाञ्जनोच्छिष्टशुक्तस्त्रीप्राणिहिंसनम्।
भास्करालोकनाश्लीलपरिवादांश्च वर्ज्जयेत्॥ ३३
स गुरुर्यः क्रियाः कृत्वा वेदमस्मै प्रयच्छति।
उपनीय ददद्वेदमाचार्य्यः स उदाहृतः॥ ३४
एकदेशमुपाध्याय ऋत्विग्यज्ञकृदुच्यते।
एते मान्या यथापूर्व्वमेभ्यो माता गरीयसी॥ ३५
प्रतिवेदं ब्रह्मचर्य्यं द्वादशाब्दानि पञ्च वा।
ग्रहणान्तिकमित्येके केशान्तश्चैव षोड़शे॥ ३६
आ षोड़शाब्दाद्द्वाविंशाच्चतुर्व्विंशाच्च वत्सरात्।
ब्रह्मक्षत्रविशां काल औपनायनिकः परः॥ ३७
अतः ऊर्द्धं पतन्त्येते सर्व्वधर्म्मवहिष्कृताः।
सावित्रीपतिता व्रात्या व्रात्यस्तोमादृते क्रतोः॥ ३८
मातुर्यदग्रे जायन्ते द्वितीयं मौञ्जिबन्धनात्।
ब्राह्मणक्षत्रियविशस्तस्मादेते द्विजाः स्मृताः॥ ३९
यज्ञानां तपसाञ्चैव शुभानाञ्चैव कर्म्मणाम्।
वेद एव द्विजातीनां निःश्रेयसकरः परः॥ ४०
मधुना पयसा चैव स देवांस्तर्पयेद्द्विजः।
पितृंश्च मधुसर्पिर्भ्यामृचोऽधीते तु योऽन्वहम्॥ ४१
यजूंषि शक्तितोऽधीते योऽन्वहं स घृतामृतैः।
प्रीणाति देवानाज्येन मधुना च पितृंस्तथा॥ ४२
स तु सोमघृतैर्देवांस्तर्पयेद्योऽन्वहं पठेत्।
सामानि तृप्तिं कुर्य्याच्च पितॄणां मधुसर्पिषा॥ ४३
मेदसा तर्पयेद्देवानथर्व्वाङ्गिरसः पठन्।
पितृंश्च मधुसर्पिर्भ्यामन्वहं शक्तितो द्विजः॥ ४४

वाकोवाक्यं पुराणञ्च नाराशंसीश्चगाथिकाः।
इतिहासांस्तथा विद्यां योऽधीते शक्तितोऽन्वहम्॥ ४५
मांसक्षीरौदनमधुतर्पणं स दिवौकसाम्।
करोति तृप्तिञ्च तथा पितृणां मधुसर्पिषा॥ ४६
ते तृप्तास्तर्पयन्त्येनं सर्व्वकामफलैः शुभैः।
यं यं क्रतुमधीयेत तस्य तस्याप्नुयात् फलम्॥ ४७
त्रिर्व्वित्तपूर्णपृथिवीदानस्य फलमश्नुते।
तपसश्च परस्येह नित्यं स्वाध्यायवान् द्विजः॥ ४८
नैष्ठिको ब्रह्मचारी तु वसेदाचार्य्यसन्निधौ।
तदभावेऽस्य तनये पत्न्यां वैश्वानरेऽपि वा॥ ४९
अनेन विधिना देहं साधयन् विजितेन्द्रियः।
ब्रह्मलोकमवाप्नोति न चेह जायते पुनः॥ ५०
गुरवे तु वरं दत्त्वा स्नायीत तदनुज्ञया।
वेदं व्रतानि वा पारं नीत्वाप्युभयमेव वा॥ ५१
अविप्लुतब्रह्मचर्य्यो लक्षण्यां स्त्रियमुद्वहेत्।
अनन्यपूर्व्विकां कान्तामसपिण्डां यवीयसीम्॥ ५२
अरोगिणीं भ्रातृमतीमसमानार्षगोत्रजाम्।
पञ्चमात् सप्तमादूर्द्ध्वं मातृतः पितृतस्तथा॥ ५३
दशपुरुषविख्याताच्छ्रोत्रियाणां महाकुलात्।
स्फीतादपि न सञ्चारिरोगदोषसमन्वितात्॥ ५४
एतैरेव गुणैर्युक्तः सवर्णः श्रोत्रियो वरः।
यत्नात् परीक्षितः पुंस्त्वे युवा धीमान् जनप्रियः॥ ५५
यदुच्यते द्विजातीनां शूद्राद्दारोपसंग्रहः।
न तन्मम मतं यस्मात्तत्रात्मा जायते स्वयम्॥ ५६

तिस्रो वर्णानुपूर्व्व्येण द्वे तथैका यथाक्रमम् ।
ब्राह्मणक्षत्रियविशां भार्य्या स्वा शूद्रजन्मनः ॥ ५७
ब्राह्मो विवाह आहूय दीयते शक्त्यलङ्कृता ।
तज्जः पुनात्युभयतः पुरुषानेकविंशतिम् ॥ ५८
यज्ञस्थायर्त्विजे दैव आदायार्षस्तु गोद्वयम् ।
चतुर्द्दश प्रथमजः पुनात्युत्तरजश्च षट् ॥ ५९
इत्युक्त्वा चरतां धर्म्मं सह या दीयतेऽर्थिने ।
स काय: पावयेत्तज्जः षट्षड् वंश्यान् सहात्मना ॥ ६०
आसुरो द्रविणादानाद्गान्धर्व्वः समयान्मिथः ।
राक्षसो युद्धहरणात् पैशाचः कन्यकाच्छलात् ॥ ६१
पाणिर्ग्राह्यः सवर्णासु गृह्णीयात् क्षत्रिया शरम् ।
वैश्या प्रतोदमादद्याद्वेदने त्वग्रजन्मनः ॥ ६२
पिता पितामहो भ्राता सकुल्यो जननी तथा ।
कन्याप्रदः पूर्व्वनाशे प्रकृतिस्थः परः परः ॥ ६३
अप्रयच्छन् समाप्नोति भ्रूणहत्यामृतावृतौ ।
गम्यन्त्वभावे दातॄणां कन्या कुर्य्यात् स्वयंवरम् ॥ ६४
सकृत् प्रदीयते कन्या हरंस्तां चौरदण्डभाक् ॥
दत्तामपि हरेत् पूर्व्वाच्छ्रेयांश्चेद्वर आव्रजेत् ॥ ६५
अनाख्याय ददद्दोषं दण्ड्य उत्तमसाहसम् ।
अदुष्टाञ्च त्यजन् कन्यां दूषयंश्च मृषा शतम् ॥ ६६
अक्षता वा क्षता चैव पुनर्भूः संस्कृता पुनः ।
स्वैरिणी या पतिं हित्वा सवर्णं कामतः श्रयेत् ॥ ६७
अपुत्रां गुर्व्वनुज्ञातो देवरः पुत्रकाम्यया ।
सपिण्डो वा सगोत्रो वा घृताभ्यक्त ऋतावियात् ॥ ६८

या गर्भसम्भवाग्द्वच्छेतं पतितस्त्वन्यथा भवेत् ।
अनेन विधिना जातः क्षेत्रजः स भवेत् सुतः ॥ ६९
हृताधिकारां मलिनां पिण्डमात्रोपजीविनीम् ।
परिभूतामधः शय्यां वासयेद्व्यभिचारिणीम् ॥ ७०
सोमः शौचं ददौ तासां गन्धर्व्वाश्च शुभां गिरम् ।
पावकः सर्व्वमेध्यत्वं मेध्या वै योषितो ह्यतः ॥ ७१
व्यभिचाराहृतौ शुद्धिर्गर्भे त्यागो विधीयते ।
गर्भभर्त्तृवधादौ च तथा महति पातके ॥ ७२
सुरापी व्याधिता धूर्त्ता वन्ध्यार्थघ्न्यप्रियंवदा ।
स्त्रीप्रसूश्चाधिवेत्तव्या पुरुषद्वेषिणी तथा ॥ ७३
अधिविन्ना तु भर्त्तव्या महदेनोऽन्यथा भवेत !
यत्रानुकूल्यं दम्पत्योस्त्रिवर्गस्तत्र वर्द्धते ॥ ७४
मृते जीवति वा पत्यौ या नान्यमुपगच्छति ।
सेह कीर्त्तिमवाप्नोति मोदते चोमया सह ॥ ७५
आज्ञासम्पादिनीं दक्षां वीरसूं प्रियवादिनीम् ।
त्यजन् दाप्यस्तृतीयांशमद्रव्यो भरणं स्त्रियाः ॥ ७६
स्त्रीभिर्भर्त्तृवचः कार्य्यमेष धर्म्मः परः स्त्रियाः ।
आ शुद्धेः सम्प्रतीक्ष्यो हि महापातकदूषितः ॥ ७७
लोकानन्त्यं दिवः प्राप्तिः पुत्रपौत्रप्रपौत्रकैः ।
यस्मात्तस्मात् स्त्रियः सेव्या भर्त्तव्याश्च सुरक्षिताः ॥७८
षोड़शर्त्तुनिशाः स्त्रीणां तासु युग्मासु संविशेत् ।
ब्रह्मचार्य्येव पर्व्वाण्याद्याश्चतस्रस्तु वर्ज्जयेत् ॥ ७९
एवं गच्छन् स्त्रियं क्षामां मघां मूलञ्च वर्ज्जयेत् ।
सुस्थ इन्दौ सकृत् पुत्रं लक्षण्यं जनयेत्पुमान् ॥ ८०

यथाकामी भवेद्वापि स्त्रीणां वरमनुस्मरन् ।
स्वदारनिरतश्चैव स्त्रियो रक्ष्या यतः स्मृताः ॥ ८१
भर्तृभ्रातृपितृज्ञातिश्वश्रूश्वशुरदेवरैः ।
बन्धुभिश्च स्त्रियः पूज्या भूषणाच्छादनाशनैः ॥ ८२
संयतोपस्करा दक्षा हृष्टा व्ययपराङ्मुखी ।
कुर्य्याच्छ्वशुरयोः पादवन्दनं भर्तृतत्परा ॥ ८३
क्रीड़ां शरीरसंस्कारं समाजोत्सवदर्शनम् ।
हास्यं परगृहे यानं त्यजेत् प्रोषितभर्तृका ॥ ८४
रक्षेत् कन्यां पिता विन्नां पतिः पुत्रास्तु वार्द्धके ।
अभावे ज्ञातयस्तेषां स्वातन्त्र्यं न क्वचित् स्त्रियाः ॥ ८५
पितृमातृसुत भ्रातृश्वश्रूश्वशुरमातुलैः ।
हीना न स्याद्विना भर्त्रा गर्हणीयान्यथा भवेत् ॥ ८६
पतिप्रियहिते युक्ता स्वाचारा संयतेन्द्रिया ।
इह कीर्त्तिमवाप्नोति प्रेत्य चानुपमं सुखम् ॥ ८७
सत्यामन्यां सवर्णायां धर्म्मकार्य्यं न कारयेत् ।
सवर्णासु विधौ धर्म्मे ज्येष्ठया न विनेतरा ॥ ८८
दाहयित्वाग्निहोत्रेण स्त्रियं वृत्तवतीं पतिः ।
आहरेद्विधिवद्दारानग्नींश्चैवाविलम्बयन् ॥ ८९
सवर्णेभ्यः सवर्णासु जायन्ते वै सजातयः ।
अनिन्द्येषु विवाहेषु पुत्राः सन्तानवर्द्धनाः ॥ ९०
विप्रान्मूर्द्धाभिषिक्तो हि क्षत्रियायां विशः स्त्रियाम् ।
अम्बष्ठः शूद्रां निषादो जातः पारशवोऽपि वा ॥ ९१
वैश्याशूद्र्योस्तु राजन्यान्माहिष्योग्रौ सुतौ स्मृतौ ।
वैश्यात्तु करणः शूद्रां विन्नास्वेष विधिः स्मृतः ॥ ९२

ब्राह्मण्यां क्षत्रियात् सूतो वैश्याद्वैदेहकस्तथा ।
शूद्राज्जातस्तु चाण्डालः सर्व्वधर्म्मबहिष्कृतः ॥ ९३
क्षत्रिया मागधं वैश्याच्छूद्रात् क्षत्तारमेव तु ।
शूद्रादायोगवं वैश्या जनयामास वै सुतम् ॥ ९४
माहिष्येण करण्यान्तु रथकारः प्रजायते ।
असत्सन्तस्तु विज्ञेयाः प्रतिलोमानुलोमजाः ॥ ९५
जात्युत्कर्षो युगे ज्ञेयः सप्तमे पञ्चमेऽपि वा ।
व्यत्यये कर्म्मणां साम्यं पूर्व्ववच्चोत्तराधमम् ॥ ९६
कर्म्म स्मार्त्तं विवाहाग्नौ कुर्व्वीत प्रत्यहं गृही ।
दायकालाहृतेनापि श्रौतं वैतानिकाग्निषु ॥ ९७
शरीरचिन्तां निर्व्वर्त्त्य कृतशौचविधिर्द्विजः ।
प्रातःसन्ध्यामुपासीत दन्तधावनपूर्व्वकम् ॥ ९८
हुत्वाग्नीन् सूर्य्यदैवत्यान् जपेन्मन्त्रान् समाहितः ।
वेदार्थानधिगच्छेच्च शास्त्राणि विविधानि च ॥ ९९
उपेयादीश्वरञ्चैव योगक्षेमार्थसिद्धये ।
स्नात्वा देवान् पितॄंश्चैव तर्पयेदर्च्चयेत्तथा ॥ १००
वेदाथर्व्वपुराणानि सेतिहासानि शक्तितः ।
जपयज्ञप्रसिद्ध्यर्थं विद्याञ्चाध्यात्मिकीञ्जपेत् ॥ १०१
बलिकर्म्मस्वधाहोमस्वाध्यायातिथिसत्क्रिया ।
भूतपित्रमरब्रह्ममनुष्याणां महामखाः ॥ १०२
देवेभ्यश्च हुतादन्नाच्छेषाद्भूतबलिं हरेत् ।
अन्नं भूमौ श्वचाण्डालवायसेभ्यश्च निक्षिपेत् ॥ १०३
अन्नं पितृमनुष्येभ्यो देयमप्यन्वहं जलम् ।
स्वाध्यायमन्वहं कुर्य्यान्न पचेदन्नमात्मने ॥ १०४

बालं सुवासिनीवृद्धगर्भिण्यातुरकन्यकाः।
सम्भोज्यातिथिभृत्यांश्च दम्पत्योः शेषभोजनम्॥ १०५
आपोशानेनोपरिष्टादधस्तादश्नता तथा।
अनग्नममृतञ्चैव कार्य्यमन्नं द्विजन्मना॥ १०६
अतिथित्वेन वर्णेभ्यो देयं शक्त्यानुपूर्व्वशः।
अप्रणोद्योऽतिथिं सायमपि वाग्भूतृणोदकः॥ १०७
सत्कृत्य भिक्षवे भिक्षा दातव्या सुव्रताय च।
भोजयेच्चागतान् काले सखिसम्बन्धिबान्धवान्॥ १०८
महोक्षं वा महाजं वा श्रोत्रियायोपकल्पयेत्।
सत्क्रियान्वासनं स्वादु भोजनं सूनृतं वचः॥ १०९
प्रतिसंवत्सरन्त्वर्घ्याः स्नातकाचार्य्यपार्थिवाः।
प्रियो विवाह्यश्च तथा यज्ञं प्रत्यृत्विजः पुनः॥ ११०
अध्वनीनोऽतिथिर्ज्ञेयः श्रोत्रियो वेदपारगः।
मान्यावेतौ गृहस्थस्य ब्रह्मलोकमभीप्सतः॥ १११
परपाकरुचिर्नस्यादनिन्द्यामन्त्रणादृते।
वाक्पाणिपादचापल्यं वर्जयेच्चातिभोजनम्॥
अतिथिं श्रोत्रियं तृप्तमासीमान्तमनुव्रजेत्।
अहःशेषं सहासीत शिष्टैरिष्टैश्च बन्धुभिः॥ ११२—१
उपास्य पश्चिमां सन्ध्यां हुत्वाग्नींस्तानुपास्य च।
भृत्यैः परिवृतो भुक्त्वा नातितृप्तोऽथ संविशेत्॥ ११४
ब्राह्मे मुहूर्त्ते उत्थाय चिन्तयेदात्मनो हितम्।
धर्मार्थकामान् स्वे काले यथाशक्ति न हापयेत्॥ ११५
विद्याकर्म्मवयोबन्धुवित्तैर्म्मान्या यथाक्रमम्।
एतैः प्रभूतैः शूद्रोऽपि वार्द्धके मानमर्हति॥ ११६

वृद्धभारिनृपस्नातस्त्रीरोगिवरचक्रिणाम्।
पन्था देयो नृपस्तेषां मान्यः स्नातस्तु भूपतेः॥
इज्याध्ययनदानानि वैश्यस्य क्षत्रियस्य च।
प्रतिग्रहोऽधिको विप्रे याजनाध्यापने तथा॥ ११७—१८
प्रधानं क्षत्रिये कर्म्म प्रजानां परिपालनम्।
कुसीदकृषिवाणिज्यं पाशुपाल्यं विशः स्मृतम्॥ ११९
शूद्रस्य द्विजशुश्रूषा तयाजीवन् वणिग्भवेत्।
शिल्पैर्व्वा विविधैर्जीवेद्‌द्विजातिहितमाचरन्॥ १२०
भार्य्यारतिः शुचिर्भृत्यभर्त्ता श्राद्धक्रियारतः।
नमस्कारेण मन्त्रेण पञ्चयज्ञान् न हापयेत्॥ १२१
अहिंसा सत्यमस्तेयं शौचमिन्द्रियनिग्रहः।
दानं दया दमः क्षान्तिः सर्व्वेषां धर्म्मसाधनम्॥ १२२
वयोबुद्ध्यर्थवाग्वेशश्रुताभिजनकर्म्मणाम्।
आचरेत् सदृशीं वृत्तिमजिह्मामशठां तथा॥ १२३
त्रैवार्षिकाधिकान्नो यः स तु सोमं पिबेद्द्विजः।
प्राक्सौमिकीः क्रियाः कुर्य्याद्यस्यान्नं वार्षिकं भवेत्॥१२४
प्रतिसंवत्सरं सोमः पशुः प्रत्ययनन्तथा।
कर्त्तव्याग्रयणेष्टिश्च चातुर्म्मास्यानि चैव हि॥
एषामसम्भवे कुर्य्यादिष्टिं वैश्वानरीं द्विजः।
हीनकल्पं न कुर्व्वीत सति द्रव्येऽफलप्रदम्॥ १२५—२६
चण्डालो जायते यज्ञकरणाच्छूद्रभिक्षितात्।
यज्ञार्थं लब्धमददद्भासः काकोऽपि वा भवेत्॥ १२७
कुशूलकुम्भीधान्यो वा त्र्यहिकोऽश्वस्तनोऽपि वा।
जीवेद्वापि शिलोञ्छेन श्रेयानेषां परः परः॥ १२८

न स्वाध्यायविरोध्यर्थमीहेत न यतस्ततः ।
न विरुद्धप्रसङ्गेन सन्तोषी च सदा भवेत् ॥ १२९

राजान्तेवासियाज्येभ्यः सीदन्निच्छेद्धनं क्षुधा ।
दम्भिहैतुकपाषण्डबकवृत्तींश्च वर्ज्जयेत् ॥ १३०

शुक्लाम्बरधरो नीचकेशश्मश्रुनखः शुचिः ।
न भार्य्यादर्शनेऽश्नीयान्नैकवासा न संस्थितः ॥

न संशयं प्रपद्येत नाकस्मादप्रियं वदेत् ।
नाहितं नानृतञ्चैव न स्तेनः स्यान्न वार्द्धुषिः ॥ १३१—३२

दाक्षायणी ब्रह्मसूत्री वेणुमान् सकमण्डलुः ।
कुर्य्यात् प्रदक्षिणं देवमृद्गोविप्रवनस्पतीन् ॥ १३३

न तु मेहेन्नदीच्छायावर्त्मगोष्ठाम्बुभस्मसु ।
न प्रत्यगर्काग्निगोसोमसन्ध्याम्बुस्त्रीद्विजन्मनः ॥ १३४

नेक्षेतार्कं न नग्नां स्त्रीं न च संसृष्टमैथुनाम् ।
न च मूत्रपुरीषं वा नाशुची राहुतारकाः ॥ १३५

अयं मे वज्र इत्येवं सर्व्वमन्त्रमुदारयन् ।
वर्षं त्वप्रावृतो गच्छेत् स्वप्यात् प्रत्यक्शिरा न च ॥ १३६

ष्ठीवनासृक्शकृन्मूत्ररेतांस्यप्सु न निक्षिपेत् ।
पादौ प्रतापयेन्नाग्नौ न चैनमभिलङ्घयेत् ॥ १३७

जलं पिबेन्नाञ्जलिना शयानं न प्रबोधयेत् ।
नाक्षैः क्रीडेन्न धर्म्मघ्नैर्व्याधितैर्वा न संविशेत् ॥ १३८

विरुद्धं वर्ज्जयेत् कर्म्म प्रेतधूमं नदीतरम् ।
केशभस्मतुषाङ्गारकपालेषु च संस्थितिम् ॥ १३९

नाचक्षीत धयन्तीं गां नाद्वारेण विशेत् क्वचित् ।
न राज्ञः प्रतिगृह्णीयाल्लुब्धस्योच्छास्त्रवर्त्तिनः ॥ १४०

प्रतिगृह्य सूनिचन्निध्यजिवेश्चामराधिपाः।
दुष्टा दशगुणं पूर्व्वात् पूर्व्वादेते यथोत्तरम्॥ १४१
अध्यायानामुपाकर्म्म श्रावण्यां श्रवणेन वा।
हस्ते नौषधिभावे वा पञ्चम्यां श्रावणस्य तु॥ १४२
पौरमासस्य रोहिण्यामष्टकायामथापि वा।
जलान्ते छन्दसां कुर्य्यादुत्सर्गविधिं बहिः॥ १४३
त्र्यहं प्रेतेष्वनध्यायः शिष्यर्त्विग्गुरुबन्धुषु।
उपाकर्म्मणि चोत्सर्गे स्वशाखाश्रोत्रिये मृते॥
सन्ध्यागर्ज्जितनिर्घातभूकम्पोल्कानिपातने।
समाप्य वेदं द्युनिशमारण्यकमधीत्य च॥ १४४—४५
पञ्चदश्यां चतुर्द्दश्यामष्टम्यां राहुसूतके।
ऋतुसन्धिषु भुक्त्वा वा श्राद्धिकं प्रतिगृह्य च॥ १४६
पशुमण्डूकनकुलमार्ज्जारश्वाहिमूषिकैः।
कृतेऽन्तरे त्वहोरात्रं शक्रपाते तथोच्छ्रये॥ १४७
श्वक्रोष्टुगर्द्दभोलूकसामवाणार्त्तनिस्वने।
अमेध्यशवशूद्रान्त्यश्मशानपतितान्तिके॥ १४८
देशेऽशुचावात्मनि च विद्युत्स्तनितसंप्लवे।
भुक्त्वार्द्रपाणिरम्भोऽन्तरर्द्धरात्रेऽतिमारुते॥ १४९
पांशुवर्षे दिशां दाहे सन्ध्यानीहारभीतिषु।
धावतः पुतिगन्धे च शिष्टे च गृहमागते॥ १५०
खरोष्ट्रयानहस्त्यश्वनौवृक्षेरिणरोहणे।
सप्तत्रिंशदनध्यायानेतांस्तात्कालिकान् विदुः॥
देवर्त्विक्स्नातकाचार्य्यराज्ञां छायां परस्त्रियाः।
नाक्रामेद्रक्तविण्मूत्रष्ठीवनोद्वर्त्तनादि च॥ १५१—५२

विप्रा हि क्षत्रियात्मानो नावज्ञेयाः कदाचन।
आमृत्योः श्रियमाकाङ्क्षेन्न कञ्चिन्मर्म्मणि स्पृशेत् ॥ १५३
दूरादुच्छिष्टविण्मूत्रपादाम्भांसि समुत्सृजेत्।
श्रुतिस्मृत्युदितं सम्यक् नित्यमाचारमाचरेत् ॥ १५४
गोब्राह्मणानलान्नानि नोच्छिष्टानि पदा स्पृशेत्।
न निन्दाताड़ने कुर्य्यात् सुतं शिष्यञ्च ताड़येत् ॥ १५५
कर्म्मणा मनसा वाचा यत्नाद्धर्म्मं समाचरेत्।
अस्वर्ग्यं लोकविद्विष्टं धर्म्ममप्याचरेन्न तु ॥ १५६
मातृपितृतिथिभ्रातृजामिसम्बन्धिमातुलैः।
वृद्धबालातुराचार्य्यवैद्यसंश्रितबान्धवैः ॥ १५७
ऋत्विक् पुरोहितापत्यभार्य्यादाससनाभिभिः।
विवादं वर्ज्जयित्वातु सर्व्वान् लोकान् जयेद्गृही ॥
पञ्चपिण्डाननुद्धृत्य न स्नायात् परवारिषु।
स्नायान्नदीदेवखातगर्त्तप्रस्रवणेषु च ॥ १५८—५९
परशय्यासनोद्यानगृहयानानि वर्ज्जयेत्।
अदत्तान्यग्निहीनस्य नान्नमद्यादनापदि ॥ १६०
कदर्य्यबद्धचौराणां क्लीवरङ्गावतारिणाम्।
वेणाभिशस्तवार्द्धुषिगणिकागणदीक्षिणाम् ॥ १६१
चिकित्सकातुरक्रुद्धपुंश्चलीमत्तविद्विषाम्।
क्रूरोग्रपतितव्रात्यदाम्भिकोच्छिष्टभोजिनाम् ॥ १६२
अवीरास्त्रीस्वर्णकारस्त्रीजितग्रामयाजिनाम्।
शस्त्रविक्रयिकर्म्मारतुन्नवायश्ववृत्तिनाम् ॥ १६३
नृशंसराजरजककृतघ्नवधजीविनाम्।
चेलधावसुराजीविसहोपपतिवेश्मनाम् ॥ १६४

पिशुनानृतिनोश्चैव तथा चाक्रिकवन्दिनाम्।
एषामन्नं न भोक्तव्यं सोमविक्रयिणस्तथा॥ १६५
अनर्च्चितं वृथामांसं केशकीटसमन्वितम्।
शुक्तं पर्य्युषितोच्छिष्टं श्वस्पृष्टं पतितेक्षितम्॥ १६६
उदक्यास्पृष्टसंघुष्टं पर्य्यायान्नञ्च वर्ज्जयेत्।
गोघ्रातं शकुनोच्छिष्टं पदा स्पृष्टञ्च कामतः॥ १६७
शूद्रेषु दासगोपालकुलमित्रार्द्धसीरिणः।
भोज्यान्नानापितश्चैव यश्चात्मानं निवेदयेत्॥
अन्नं पर्य्युषितं भोज्यं स्नेहाक्तं चिरसंस्थितम्।
अस्नेहा अपिगोधूमयवगोरसविक्रियाः॥ १६८—६९
सन्धिन्यनिर्द्दशावत्सगोः पयः परिवर्ज्जयेत्।
औष्ट्रमैकशफं स्त्रैणमारण्यकमथाविकम्॥ १७०
देवतार्थं हविः शिग्रुं लोहितान् व्रश्चनांस्तथा।
अनुपाकृतमांसानि विड्जानि कवकानि च॥ १७१
क्रव्यादपक्षिदात्यूहशुकप्रतुदटिट्टिभान्।
सारसैकशफान् हंसान् सर्व्वांश्च ग्रामवासिनः॥ १७२
कोयष्टिप्लवचक्राह्वबलाकाबकविष्किरान्।
वृथाकृसरसंयावपायसापूपशष्कुलीः॥ १७३
कलविङ्कं सकाकोलं कुररं रज्जुदालकम्।
जालपादान् खञ्जरीटानज्ञातांश्च मृगद्विजान्॥ १७४
चाषांश्च रक्तपादांश्च सौनं वल्लूरमेव च।
मत्स्यांश्च कामतो जग्ध्वा सोपवासस्त्र्यहं वसेत्॥ १७५
पलाण्डुं विड्वराहञ्च छत्राकं ग्रामकुक्कुटम्।
लशुनं गृञ्जनञ्चैव जग्ध्वा चान्द्रायणं चरेत्॥ १७६

भक्ष्याः पञ्चनखाः सेधागोधाकच्छपशल्लकाः।
शशश्च मत्स्येष्वपि हि सिंहतुण्डकरोहिताः॥ १७७
तथा पाठीनराजीवसशल्काश्च द्विजातिभिः।
अतः शृणुत मांसस्य विधिं भक्षणवर्ज्जने॥ १७८
प्राणात्यये तथा श्राद्धे प्रोक्षितं द्विजकाम्यया।
देवान् पितृन् समभ्यर्च्च्य खादन् मांसं न दोषभाक्॥ १७९
वसेत् स नरके घोरे दिनानि पशुरोमभिः।
सम्मितानि दुराचारो यो हन्त्यविधिना पशून्॥ १८०
सर्व्वान् कामानवाप्नोति वाजिमेधफलं तथा।
गृहेऽपि निवसन् विप्रो मुनिर्मांसस्य वर्ज्जनात्॥ १८१
सौवर्णराजताब्जानामूर्द्ध्वपात्रग्रहाश्मनाम्।
शाकरज्जुमूलफलवासोविदलचर्म्मणाम्॥
पात्राणां चमसानाञ्च वारिणा शुद्धिरिष्यते।
चरुस्रुक्स्रुवसस्नेहपात्राण्युष्णेन वारिणा॥ १८२—८३
स्फ्यशूर्पाजिनधान्यानां मूषलोदूखलानसाम्।
प्रोक्षणं संहतानाञ्च बहूनाञ्चैव वाससाम्॥ १८४
तक्षणं दारुशृङ्गास्थ्नां गोवालैः फलसम्भुवाम्।
मार्ज्जनं यज्ञपात्राणां पाणिना यज्ञकर्म्मणि॥ १८५
सोष्णैरुदकगोमूत्रैः शुध्यत्याविककौशिकम्।
सश्रीफलैरंशुपट्टं सारिष्टैः कुतपन्तथा॥ १८६
सगौरसर्षपैः क्षौमं पुनःपाकान्महीमयम्।
कारुहस्तः शुचिः पण्यं भैक्षं योषिन्मुखन्तथा॥ १८७
भूशुद्धिर्मार्ज्जनाद्दाहात् कालाद्गोक्रमणात्तथा।
सेकादुल्लेखनाल्लेपाद्गृहं मार्ज्जनलेपनात्॥ १८८

गोघ्राते९न्ने तथा कीटमक्षिकाकेशदूषिते।
सलिलं भस्ममृद्वारि प्रक्षेप्तव्यं विशुद्धये॥ १८९

त्रपुसीसकताम्राणां क्षाराम्लोदकवारिभिः।
भस्माद्भिः कांस्यलौहानां शुचिः प्लावो द्रवस्य च॥ १९०

अमेध्याक्तस्य मृत्तोयैः शुचिर्गन्धापकर्षणात्।
वाक्शस्तमम्बुनिर्णिक्तमज्ञातञ्च सदा शुचि॥ १९१

शुचि गोतृप्तिकृत्तोयं प्रकृतिस्थं महीगतम।
तथा मांसं श्वचाण्डालक्रव्यादादिनिपातितम्॥ १९२

रश्मिरग्नी रजश्छाया गौरश्वोवसुधानिलः।
विप्रुषो मक्षिकास्पर्शे वत्सः प्रस्रवणे शुचिः॥ १९३

अजाश्वं मुखतो मेध्यं न गौर्न नरजामलाः।
पन्थानश्च विशुध्यन्ति सोमसूर्य्यांशुमारुतैः॥ १९४

मुखजा विप्रुषो मेध्यास्तथाचमनविन्दवः।
श्मश्रु चास्यगतं दन्तसक्तं मुक्त्वा ततः शुचिः॥ १९५

स्नात्वा पीत्वा क्षुते सुप्ते भुक्ते रथ्योपसर्पणे।
आचान्तः पुनराचामेद्वासो विपरिधाय च॥ १९६

रथ्याकर्द्दमतोयानि स्पृष्टान्यन्त्यश्ववायसैः।
मारुतेनैव शुध्यन्ति पक्वेष्टकचितानि च॥ १९७

तपस्तप्त्वासृजद्ब्रह्मा ब्राह्मणान् वेदगुप्तये।
तृप्त्यर्थं पितृदेवानां धर्म्मसंरक्षणाय च॥ १९८

सर्व्वस्य प्रभवो विप्राः श्रुताध्ययनशालिनः।
तेभ्यः क्रियापराःश्रेष्ठास्तेभ्योऽप्यध्यात्मवित्तमाः॥ १९९

न विद्यया केवलया तपसा वापि पात्रता।
यत्र वृत्तमिमे चोभे तद्धि पात्रं प्रकीर्त्तितम्॥ २००

गोभूतिलहिरण्यादि पात्रे दातव्यमर्च्चितम् ।
नापात्रे विदुषा किञ्चिदात्मनः श्रेय इच्छता ॥ २०१
विद्यातपोभ्यां हीनेन न तु ग्राह्यः प्रतिग्रहः ।
गृह्णन् प्रदातारमधो नयत्यात्मानमेव च ॥ २०२
दातव्यं प्रत्यहं पात्रे निमित्तेषु विशेषतः ।
याचितेनापि दातव्यं श्रद्धापूतञ्च शक्तितः ॥ २०३
हेमशृङ्गा शफै रौप्यैः सुशीला वस्त्रसंयुता ।
सकांस्यपात्रा दातव्या क्षीरिणी गौः सदक्षिणा ॥ २०४
दातास्याः स्वर्गमाप्नोति वत्सरान्रोमसम्मितान् ।
कपिला चेत्तारयति भूयश्चासप्तमं कुलम् ॥ २०५
सवत्सा रोमतुल्यानि युगान्युभयतोमुखीम् ।
दातास्याः स्वर्गमाप्नोति पूर्व्वेण विधिना ददत् ॥ २०६
यावद्वत्सस्य पादौ द्वौ मुखं योनौ च दृश्यते ।
तावद्गौः पृथिवी ज्ञेया यावद्गर्भं न मुञ्चति ॥ २०७
यथा कथञ्चिद्दत्त्वा गां धेनुं वाधेनुमेव वा ।
अरोगामपरिक्लिष्टां दाता स्वर्गे महीयते ॥ २०८
श्रान्तसंवाहनं रोगिपरिचर्य्या सुरार्च्चनम् ।
पादशौचं द्विजोच्छिष्टमार्ज्जनं गोप्रदानवत् ॥ २०९
भूदीपाश्चान्नवस्त्राम्भस्तिलसर्पिः प्रतिश्रयान् ।
नैवेशिकं स्वर्णधुर्य्यं दत्त्वा स्वर्गे महीयते ॥ २१०
गृहधान्याभयोपानच्छत्त्रमाल्यानुलेपनम् ।
यानं वृक्षं प्रियं शय्यां दत्त्वात्यन्तं सुखी भवेत् ॥ २११
सर्व्वदानमयं ब्रह्म प्रदानेभ्योऽधिकं यतः ।
तद्ददं समवाप्नोति ब्रह्मलोकमविच्युतम् ॥ २१२

प्रतिग्रहसमर्थोऽपि नादत्ते यः प्रतिग्रहम्।
ये लोका दानशीलानां सतानाप्नोति पुष्कलान्॥ २१३

कुशाः शाकं पयो मत्स्या गन्धाः पुष्पं दधि क्षितिः।
मांसं शय्यासनं धानाः प्रत्याख्येयं न वारि च॥ २१४

अयाचिताहृतं ग्राह्यमपि दुष्कृतकर्म्मणः।
अन्यत्र कुलटाषण्ढपतितेभ्यस्तथा द्विषः॥ २१५

देवातिथ्यर्च्चनकृते गुरुभृत्यादिवृत्तये।
सर्व्वतः प्रतिगृह्णीयादात्मवृत्त्यर्थमेव च॥ २१६

अमावस्याष्टका वृद्धिः कृष्णपक्षोऽयनद्वयम्।
द्रव्यं ब्राह्मणसम्पत्तिर्विषुवं सूर्य्यसंक्रमः॥ २१७

व्यतीपातो गजच्छाया ग्रहणं चन्द्रसूर्य्ययोः।
श्राद्धं प्रतिरुचिश्चैव श्राद्धकालाः प्रकीर्त्तिताः॥ २१८

अग्र्याः सर्व्वेषु वेदेषु श्रोत्रियो ब्रह्मविद्युवा।
वेदार्थविज्ज्येष्ठसामा त्रिमधुस्त्रिसुपर्णकः॥ २१९

ऋत्विक्स्वस्रीयजामातृयाज्यश्वशुरमातुलाः।
त्रिणाचिकेतदौहित्रशिष्यसम्बन्धिबान्धवाः॥ २२०

कर्म्मनिष्ठास्तपोनिष्ठाः पञ्चाग्निब्रह्मचारिणः।
पितृमातृपराश्चैव ब्राह्मणाः श्राद्धसम्पदः॥ २२१

रोगी हीनातिरिक्ताङ्गः काणः पौनर्भवस्तथा।
अवकीर्णी कुण्डगोलौ कुनखी श्यावदन्तकः॥ २२२

भृतकाध्यापकः क्लीवः कन्यादूष्यभिशस्तकः।
मित्रध्रुक् पिशुनः सोमविक्रयी च विनिन्दकः॥ २२३

मातृपितृगुरुत्यागी कुण्डाशी वृषलात्मजः।
परपूर्व्वापतिः स्तेनः कर्म्मदुष्टाश्च निन्दिताः॥ २२४

निमन्त्रयीत पूर्व्वेद्युर्ब्राह्मणानात्मवाञ्छुचिः ।
तैश्चापि संयतैर्भाव्यं मनोवाक्कायकर्म्मभिः ॥ २२५
अपराह्णे समभ्यर्च्य स्वागतेनागतांस्तु तान् ।
पवित्रपाणिराचान्तानासनेषूपवेशयेत् ॥ २२६
युग्मान् दैवे यथाशक्ति पित्र्येऽयुग्मांस्तथैव च
परिश्रिते शुचौ देशे दक्षिणाप्रवने तथा ॥ २२७
द्वौ दैवे प्राक् त्रयः पित्र्ये उदगेकैकमेव वा ।
मातामहानामप्येवं तन्त्रं वा वैश्वदेविकम् ॥ २२८
पाणिप्रक्षालनं दत्त्वा विष्टरार्थं कुशानपि ।
आवाहयेदनुज्ञातो विश्वेदेवा स इत्यृचा ॥ २२९
यवैरन्ववकीर्य्याथ भाजने सपवित्रके ।
शन्नोदेव्या पयः क्षिप्त्वा यवोऽसीति यवांस्तथा ॥ २३०
या दिव्या इति मन्त्रेण हस्तेष्वर्घ्यं विनिक्षिपेत् ।
दत्त्वोदकं गन्धमाल्यं धूपं वासः सदीपकम् ॥ २३१
तथाच्छादनदानञ्च करशौचार्थमम्बु च ।
अपसव्यं ततः कृत्वा पितृणामप्रदक्षिणम् ।
द्विगुणांस्तु कुशान् दत्त्वा ह्युशन्तस्त्वेत्यृचा पितॄन् ॥ २३२
आवाह्य तदनुज्ञातो जपेदायान्तु नस्ततः ।
यवार्थास्तु तिलैः कार्य्याः कुर्य्यादर्घ्यादि पूर्व्ववत् ॥ २३३
दत्त्वार्घ्यंसंस्रवास्तेषां पात्रे कृत्वा विधानतः ।
पितृभ्यः स्थानमसीति न्युब्जं पात्रं करोत्यधः ॥ २३४
अग्नौ करिष्यन्नादाय पृच्छत्यन्नं घृतप्लुतम् ।
कुरुष्वेत्यभ्यनुज्ञातो हुत्वाग्नौ पितृयज्ञवत् ॥ २३५

हुतशेषं प्रदद्यात्तु भाजनेषु समाहितः।
यथालाभोपपन्नेषु रौप्येषु तु विशेषतः॥ २३६

दत्तान्नं पृथिवीपात्रमिति पात्राभिमन्त्रणम्।
कृत्वेदं विष्णुरित्यन्ने द्विजाङ्गुष्ठं निवेशयेत्॥ २३७

सव्याहृतिकां गायत्रीं मधुवाता इति त्र्यृचम्।
जप्त्वा यथासुखं वाच्यं भुञ्जीरंस्तेऽपि वाग्यताः॥ २३८

अन्नमिष्टं हविष्यञ्च दद्यादक्रोधनोऽत्वरः।
आ तृप्तेस्तु पवित्राणि जप्त्वा पूर्व्वजपन्तथा॥ २३९

अन्नमादाय तृप्ताः स्थ शेषं चैवानुमन्य च।
तदन्नं विकिरेद्भूमौ दद्याच्चापः सकृत् सकृत्॥ २४०

सर्व्वमन्नमुपादाय सतिलं दक्षिणामुखः।
उच्छिष्टसन्निधौ पिण्डान् प्रदद्यात् पितृयज्ञवत्॥ २४१

मातामहानामप्येवं दद्यादाचमनं ततः।
स्वस्ति वाच्यं ततः कुर्य्यादक्षय्योदकमेव च॥ २४२

दत्त्वा तु दक्षिणां शक्त्या स्वधाकारमुदाहरेत्।
वाच्यतामित्यनुज्ञातः प्रकृतेभ्यः स्वधोच्यताम्॥ २४३

ब्रूयुरस्तु स्वधेत्येवं भूमौ सिञ्चत्ततो जलम्।
विश्वेदेवाश्च प्रीयन्तां विप्रैश्चोक्त इदं जपेत्॥ २४४

दातारो नोऽभिवर्द्धन्तां वेदाः सन्ततिरेव च।
श्रद्धा च नो मा व्यगमद्बहु देयञ्च नोऽस्त्विति॥ २४५

अन्नञ्च नो बहु भवेदतिथींश्च लभेमहि।
याचितारश्च नः सन्तु मा च याचिष्म कञ्चन॥ २४६

इत्युक्त्वा तु प्रिया वाचः प्रणिपत्य विसर्ज्जयेत्।
वाजेवाजे इति प्रीतः पितृपूर्व्वं विसर्ज्जनम्॥ २४७

यस्मिंस्ते संस्रवाः पूर्व्वमर्घ्यपात्रे निवेशिताः ।
पितृपात्रं तदुत्तानं कृत्वा विप्रान् विसर्ज्जयेत् ॥ २४८
प्रदक्षिणमनुव्रज्य भुञ्जीत पितृसेवितम् ।
ब्रह्मचारी भवेत् तान्तु रजनीं ब्राह्मणैः सह ॥ २४९
एवं प्रदक्षिणं कृत्वा वृद्धौ नान्दीमुखान् पितृन् ।
यजेत दधिकर्कन्धूमिश्रान् पिण्डान् यवैः क्रिया ॥ २५०
एकोद्दिष्टं दैवहीनमेकार्घैकपवित्रकम् ।
आवाहनाग्नौकरणरहितं ह्यपसव्यवत् ॥ २५१
उपतिष्ठतामित्यक्षय्यस्थाने विप्रविसर्ज्जने ।
अभिरम्यतामिति वदेद्ब्रूयुस्तेऽभिरताः स्म ह ॥ २५२
गन्धोदकतिलैर्युक्तं कुर्य्यात् पात्रचतुष्टयम् ।
अर्घ्यार्थं पितृपात्रेषु प्रेतपात्रं प्रसेचयेत् ॥ २५३
ये समाना इति द्वाभ्यां शेषं पूर्व्ववदाचरेत् ।
एतत्सपिण्डीकरणमेकोद्दिष्टं स्त्रिया अपि ॥ २५४
अर्व्वाक् सपिण्डीकरणं यस्य संवत्सराद्भवेत् ।
तस्याप्यन्नं सोदकुम्भं दद्यात् संवत्सरं द्विजे ॥ २५५
मृताहनि तु कर्त्तव्यं प्रतिमासन्तु वत्सरम् ।
प्रतिसंवत्सरञ्चैव आद्यमेकादशेऽहनि ॥ २५६
पिण्डांस्तु गोऽजविप्रेभ्यो दद्यादग्नौ जलेऽपि वा ।
प्रक्षिपेत् सत्सु विप्रेषु द्विजोच्छिष्टंनमार्ज्जयेत् ॥ २५७
हविष्यान्नेन वै मासं पायसेन तु वत्सरम् ।
मात्स्यहारिणकौरभ्रशाकुनच्छागपार्षतैः ॥ २५८
ऐणरौरववाराहशाशैर्म्मांसैर्यथाक्रमम् ।
मासवृद्ध्या हि तृप्यन्ति दत्तैरिह पितामहाः ॥ २५९

खड़्गामिषं महाशल्कं मधु मुन्यन्नमेव च।
लौहामिषं महाशाकं मांसं वार्ध्रीणसस्य च॥ २६०
यद्ददाति गयास्थश्च सर्व्वमानन्त्यमुच्यते।
तथा वर्षात्रयोदश्यां मघासु च न संशयः॥ २६१
कन्यां कन्यावेदिनश्च पशून् मुख्यान् सुतानपि।
द्यूतं कृषिञ्च वाणिज्यं द्विशफैकशफांस्तथा॥ २६२
ब्रह्मवर्च्चस्विनः पुत्रान् स्वर्णरूप्ये सकुप्यके।
ज्ञातिश्रैष्ठं सर्व्वकामानाप्नोति श्राद्धदः सदा॥ २६३
प्रतिपत्प्रभृतिष्वेतान् वर्ज्जयित्वा चतुर्द्दशीम्।
शस्त्रेण तु हता ये वै तेभ्यस्तत्र प्रदीयते॥ २६४
स्वर्गं ह्यपत्यमोजश्च शौर्य्यं क्षेत्रं बलं तथा।
पुत्रान् श्रैष्ठ्यञ्च सौभाग्यं समृद्धिं मुख्यतां तथा॥ २६५
अरोगित्वं यशो वीतशोकतां परमां गतिम्॥ २६६
धनं विद्यां भिषक् सिद्धिं कुप्यं गा अप्यजाविकम्।
अश्वानायूश्च विधिवद्यः श्राद्धं सम्प्रयच्छति॥ २६७
कृत्तिकादि भरण्यन्तं स कामानाप्नुयादिमान्।
आस्तिकः श्रद्दधानश्च व्यपेतमदमत्सरः॥ २६८
प्रीणयन्ति मनुष्याणां पितॄन् श्राद्धेन तर्पिताः २६९
आयुः प्रजां धनं विद्यां स्वर्गं मोक्षं सुखानि च।
प्रयच्छन्ति तथा राज्यं प्रीता नृणां पितामहाः॥ २७०
विनायकः कर्म्मविघ्नसिद्ध्यर्थं विनियोजितः।
गणानामाधिपत्ये च रुद्रेण ब्रह्मणा तथा॥ २७१
तेनोपसृष्टो यस्तस्य लक्षणानि निबोधत।
स्वप्नेऽवगाहतेऽत्यर्थं जलं मुण्डांश्च पश्यति॥ २७२

काषायवाससश्चैव क्रव्यादांश्चाधिरोहति।
अन्त्यजैर्गर्द्दभैरुष्ट्रैः सहैकत्रावतिष्ठते॥ २७३
व्रजन्तञ्च तथात्मानं मन्यतेऽनुगतं परैः।
विमना विफलारम्भः संसीदत्यनिमित्ततः॥ २७४
तेनोपसृष्टो लभते न राज्यं राजनन्दनः।
कुमारी न च भर्त्तारमपत्यं न च गर्भिणी॥ २७५
आचार्य्यत्वं श्रोत्रियश्च न शिष्योऽध्ययनं तथा।
वणिग्लाभं न चाप्नोति कृषिञ्चैव कृषीवलः॥ २७६
स्नपनं तस्य कर्त्तव्यं पूर्णेऽह्नि विधिपूर्व्वकम्।
गौरसर्षपकल्केन साज्येनोत्सादितस्य च॥ २७७
सर्व्वौषधैः सर्व्वगन्धैः प्रलिप्तशिरसस्तथा।
भद्रासनोपविष्टस्य स्वस्तिवाच्या द्विजाः शुभाः॥ २७८
अश्वस्थानाद्गजस्थानाद्वल्मीकात् सङ्गमाद्ध्रदात्।
मृत्तिकां रोचनां गन्धान् गुग्गुलुञ्चाप्सु निक्षिपेत्॥ २७९
या आहृता एकवर्णैश्चतुर्भिः कलशैर्ह्रदात्।
चर्म्मण्यानडुहे रक्ते स्थाप्यं भद्रासनं तथा॥ २८०
सहस्राक्षं शतं धारमृषिभिः पावनं कृतम्।
तेन त्वामभिषिञ्चामि पावमान्यः पुनन्तु ते॥ २८१
गगने वरुणो राजा भगं सूर्य्यो बृहस्पतिः।
भगमन्द्रश्च वायुश्च भगं सप्तर्षयो ददुः॥ २८२
यत्ते केशेषु दौर्भाग्यं सीमन्ते यच्च मूर्द्धनि।
ललाटे कर्णयोरक्ष्णोरापस्तद्घ्नन्तु सर्व्वदा॥ २८३
स्नातस्य सार्षपं तैलं स्रुवेणोडुम्बरेण च।
जुहुयान्मूर्द्धनि कुशान् सव्येन परिगृह्य च॥ २८४

मितश्च सम्मितश्चैव तथा शालकटङ्कटः।
कुष्माण्डो राजपुत्रश्चेत्यन्ते स्वाहासमन्वितैः॥ २८५
नामभिर्बलिमन्त्रैश्च नमस्कारसमन्वितैः।
दद्याच्चतुष्पथे शूर्पे कुशानास्तीर्य्य सर्वतः॥ २८६
कृताकृतांस्तण्डुलांश्च पललौदनमेव च।
मत्स्यान पक्कांस्तथैवामान् मांसमेतावदेव तु॥ २८७
पुष्पं चित्रं सुगन्धञ्च सुराञ्च त्रिविधामपि*।
मूलकं पूरिकापूपांस्तथैवोण्डेरक स्रजम्॥ २८८
दध्यन्नं पायसञ्चैव गुड़पिष्टं समोदकम्।
एतान् सर्व्वानुपाहृत्य भूमौ कृत्वा ततः शिरः† ॥ २८९
विनायकस्य जननीमुपतिष्ठेत्ततोऽम्बिकाम्।
दूर्व्वासर्षपपुष्पाणां दत्त्वार्घ्यं पूर्णमञ्जलिम्॥ २९०
रूपं देहि यशो देहि भाग्यं भगवति‡ देहि मे।
पुत्रान् देहि धनं देहि सर्व्वान् कामांश्च देहि मे॥ २९१
ततः शुक्लाम्बरधरः शुक्लगन्धानुलेपनः।
ब्राह्मणान् भोजयेद्दद्याद्वस्त्रयुग्मं गुरोरपि॥ २९२
एवं विनायकं पूज्य ग्रहांश्चैव विधानतः।
कर्म्मणां फलमाप्नोति श्रियमाप्नोत्यनुत्तमाम्॥ २९३
आदित्यस्य सदा पूजां तिलकं स्वामिनस्तथा।
महागणपतेश्चैव कुर्व्वन् सिद्धिमवाप्नुयात्॥ २९४

---

* The Bombay text reads त्रिविधामपि।

† The last line of the couplet does not occur in the Bombay Edition.

‡ Another reading is भगं भवति।

श्रीकामः शान्तिकामो वा ग्रहयज्ञं समाचरेत् ।
वृष्ट्यायुःपुष्टिकामो वा तथैवाभिचरन्नरीन् ॥ २९५
सूर्य्यः सोमो महीपुत्रः सोमपुत्रो वृहस्पतिः ।
शुक्रः शनैश्चरो राहुः केतुश्चेति ग्रहाः स्मृताः ॥ २९६
ताम्रकात् स्फटिकाद्रक्तचन्दनात् स्वर्णकादुभौ ।
रजतादयसः सीसात् कांस्यात् कार्य्या ग्रहाः क्रमात्* ॥ २९७
स्वर्व्वर्णैर्व्वा पटे लेख्या गन्धैर्म्मण्डलकेऽथवा ।
यथावर्णं प्रदेयानि वासांसि कुसुमानि च ॥ २९८
गन्धाश्च वलयश्चैव धूपो देयश्च गुग्गुलुः ।
कर्त्तव्या मन्त्रवन्तश्च चरवः प्रतिदैवतम् ॥ २९९
आकृष्णेन इमं देवा अग्निमूर्द्धा दिवः ककुत् ।
उद्बुध्यस्वेति च ऋचो यथासङ्ख्यं प्रकीर्त्तिताः ॥ ३००
वृहस्पते अतिदर्य्यस्तथैवान्नात् परिस्रुतः ।
शन्नो देवीस्तथाकाण्डात् केतुं कृण्वन्निमाः क्रमात्† ॥३०१
अर्कः पलाशः खदिरस्त्वपामार्गोऽथ पिप्पलः ।
उदुम्बरः शमी दूर्व्वा कुशाश्च समिधः क्रमात् ॥ ३०२
एकैकस्याष्टशतमष्टाविंशतिरेव वा ।
होतव्या मधुसर्पिर्भ्यां दध्ना क्षीरेण वा युता‡ ॥ ३०३

---

* Another reading is :—

भास्कराङ्गारकौ रक्तौ शुक्लौ शुक्र निशाकरौ ।
सोमपुत्रोगुरुश्चैव तावुभौ पीतकौस्मृतौ ।
कृष्णंशनैश्चरं विद्यात् राहुं केतुं तथैवच ॥

† The Bombay edition reads अपि ।

‡ The Bombay reading is संयुता ।

गुड़ौदनं पायसञ्च हविष्यं क्षीरषाष्टिकम्।
दध्योदनं हविःपूपं मांसं चित्रान्नमेव च* ॥ २०४

दद्यादुग्रहक्रमादेतान्द्विजेभ्यो भोजनं बुधः।
शक्तितो वा यथालाभं सत्कृत्य विधिपूर्व्वकम् ॥ २०५

धेनुः शङ्खस्तथानड्वान् हेमवासो हयस्तथा† ।
कृष्णा गौरायसं छाग एता वै दक्षिणाः क्रमात् ॥ २०६

यस्य यस्य यदा दुःस्थः स तं यत्नेन पूजयेत्।
ब्रह्मणैषां वरो दत्तः पूजिताः पूजयिष्यथ ॥ २०७

ग्रहाधीना नरेन्द्राणामुच्छ्रायाः पतनानि च।
भावाभावौ च जगतस्तस्मात् पूज्यतमाः ग्रहाः‡ ॥ २०८

महोत्साहः स्थूललक्षः कृतज्ञो वृद्धसेवकः।
विनीतः सत्त्वसम्पन्नः कुलीनः सत्यवाक् शुचिः ॥ २०९

अदीर्घसूत्रो स्मृतिमानक्षुद्रोऽपरुषस्तथा।
धार्म्मिकोऽव्यसनश्चैव प्राज्ञः शूरो रहस्यवित् २१०

स्वरन्ध्रगोप्तान्वीक्षिक्यां दण्डनीत्यां तथैव च।
विनीतस्त्वथ वार्त्तायां त्रय्याञ्चैव नराधिपः ॥ २११

समन्त्रिणः प्रकुर्व्वीत प्राज्ञान् मौलान् स्थिरान् शुचीन्।
तैः सार्द्धं चिन्तयेद्राज्यं विप्रेणाथ ततः स्वयम् ॥ २१२

---

* The Bombay text is दध्योदनं घृताक्तं च कृसरामिष चित्रकम्।

† Another reading is क्रमात् for तथा and स्मृता for क्रमात्।

‡ In some texts the following sloka occurs.

ग्रहणामिदमातिथ्यं कुर्य्यात् संवत्सरादपि।
आरोग्यबलसंपन्नो जीवेच्च शरदः शतम् ॥

पुरोहितञ्च कुर्व्वीत दैवज्ञमुदितोदितम् ।
दण्डनीत्याञ्च कुशलमथर्व्वाङ्गिरसे तथा ॥ ११३
श्रौतस्मार्त्तक्रियाहेतोर्वृणुयादृत्विजस्तथा* ।
यज्ञांश्चैव प्रकुर्व्वीत विधिवद्भूरिदक्षिणान् ॥ ११४
भोगांश्च दद्याद्विप्रेभ्यो वसूनि विविधानि च ।
अक्षयोऽयं निधी राज्ञां यद्विप्रेषूपपादितम् ॥ ११५
अस्कन्नमव्यथञ्चैव प्रायश्चित्तैरदूषितम् ।
अग्नेः सकाशाद्विप्राग्नौ हुतं श्रेष्ठमिहोच्यते ॥ ११६
धर्म्मेणालब्धमीहेत† लब्धं यत्नेन पालयेत् ।
पालितं वर्द्धयेन्नीत्या वृद्धं पात्रेषु निक्षिपेत् ॥ ११७
दद्याद्भूमिं निबन्धं वा कृत्वा लेख्यञ्च कारयेत् ।
आगामिभद्रनृपतिपरिज्ञानाय पार्थिवः ॥ ११८
पटे वा ताम्रपट्टे वा स्वमुद्रोपरिचिह्नितम् ।
अभिलेख्यात्मनो वंश्यानात्मानञ्च महीपतिः ॥ ११९
प्रतिग्रहपरीमाणं दानच्छेदोपवर्णनम् ।
स्वहस्तकालसम्पन्नं शासनं कारयेत् स्थिरम् ॥ १२०
रम्यं पशव्यमाजीव्यं जाङ्गलं देशमावसेत् ।
तत्र दुर्गाणि कुर्व्वीत जनकोशात्मगुप्तये ॥ १२१
तत्र तत्र च निष्णातानध्यक्षान् कुशलान् शुचीन् ।
प्रकुर्य्यादायकर्म्मान्तव्ययकर्म्मसु चोद्यतान् ॥ १२२

---

* The Bombay reading is with the variation :—वृणुयादेव च त्विजः ।

† The Bombay text is चालब्धमीहेद्धर्मेण ।

नातः परतरो धर्मो नृपाणां यदुपार्ज्जितम्*।
विप्रेभ्यो दीयते द्रव्यं प्रजाभ्यश्चाभयं तथा (सदा) ॥ ३२३
य आहवेषु युध्यन्ते भूम्यर्थमपराङ्मुखाः।
अकूटैरायुधैर्यान्ति ते स्वर्गं योगिनो यथा ॥ ३२४
पदानि क्रतुतुल्यानि भग्नेष्वविनिवर्त्तिनाम्।
राजा सुकृतमादत्ते हतानां विपलायिनाम् ॥ ३२५
तवाहंवादिनं क्लीवं निर्हेतिं परसङ्गतम्।
न हन्याद्विनिवृत्तञ्च युद्धप्रेक्षणकादिकम् ॥ ३२६
कृतरक्षः समुत्थाय पश्येदायव्ययौ स्वयम्।
व्यवहारांस्ततो दृष्ट्वा स्नात्वा भुञ्जीत कामतः ॥ ३२७
हिरण्यं व्यापृतानीतं भाण्डागारेषु निक्षिपेत्†।
पश्येच्चारांस्ततो दूतान प्रेरयेन्मन्त्रिसंयुतः (संगतः) ॥ ३२८
ततः स्वैरविहारी स्यान्मन्त्रिभिर्वा समागतः।
बलानां दर्शनं कृत्वा सेनान्या सह चिन्तयेत् ३२९
सन्ध्यामुपास्य शृणुयाच्चाराणां गूढ़भाषितम्।
गीतनृत्यैश्च भुञ्जीत पठेत् स्वाध्यायमेव च ॥ ३३०
संविशेत् तूर्य्यघोषेण प्रतिबुध्येत्तथैव च।
शास्त्राणि चिन्तयेद्बुद्ध्या सर्व्वकर्त्तव्यतास्तथा ॥ ३३१
प्रेषयेच्च ततश्चारान् स्वेषु चान्येषु सादरम्।
ऋत्विक्पुरोहिताचार्य्यैराशीर्भिरभिनन्दितः ॥ ३३२
दृष्ट्वा ज्योतिर्व्विदो वैद्यान् दद्याद्गाः काञ्चनं महीम्।
नैवेशिकानि च तथा श्रोत्रियाणां गृहाणि च ॥ ३३३

---

* The Bombay reading is यदृवार्जितम्।

† The Bombay Text reads :—न्यासेन्नतः।

ब्राह्मणेषु क्षमी स्निग्धेष्वजिह्मः क्रोधनोऽरिषु ।
स्याद्राजा भृत्यवर्गेच प्रजासु च यथा पिता ॥ २३४
पुण्य षड्भागमादत्ते न्यायेन परिपालयन् ।
सर्व्वदानाधिकं यस्मात् प्रजानां परिपालनम् ॥ २३५
चाटतस्करदुर्व्वृत्तमहासाहसिकादिभिः ।
पीड्यमानाः प्रजा रक्षेत कायस्थैश्च विशेषतः ॥ २३६
अरक्ष्यमाणाः कुर्व्वन्ति यत् किञ्चित् किल्बिषं प्रजाः ।
तस्मात्तु नृपतेरर्द्धं यस्माद्गृह्णात्यसौ करान् ॥ २३७
ये राष्ट्राधिकृतास्तेषां चारैर्ज्ञात्वा विचेष्टितम् ।
साधून् सम्पालयेद्राजा विपरीतांस्तु घातयेत् ॥ २३८
उत्कोचजीविनो द्रव्यहीनान् कृत्वा विवासयेत् ।
सम्मानदानसत्कारैः* श्रोत्रियान् वासयेत् सदा ॥ २३
अन्यायेन नृपो राष्ट्रात् स्वकोषं योऽभिवर्द्धयेत् ।
सोऽचिराद्विगतश्रीको नाशमेति सबान्धवः ॥ २४०
प्रजापीड़नसन्तापसमुद्भूतो हुताशनः ।
राज्ञः कुलं श्रियं प्राणान् नादग्ध्वा विनिवर्त्तते ॥ २४१
य एव धर्म्मो नृपतेः स्वराष्ट्रपरिपालने ।
तमेव कृत्स्नमाप्नोति परराष्ट्रं वशं नयन् ॥ २४२
यस्मिन देशे य आचारो व्यवहारः कुलस्थितिः ।
तथैव परिपाल्योऽसौ यदा वशमुपागतः ॥ २४३
मन्त्रमूलं यतो राज्यमतो मन्त्रं सुरक्षितम् ।
कुर्य्याद्यथास्य† न विदुः कर्म्मणामाफलोदयात् ॥ २४४

---

* The Bombay Text reads :—सदानमान सत्कारा ।

† The Bombay Text reads :—यथास्य ।

अरिर्मित्रमुदासीनोऽनन्तरस्तत्परः परः।
क्रमशो मण्डलं चिन्त्यं सामादिभिरुपक्रमैः॥ ३४५

उपायाः साम दानञ्च भेदो दण्डस्तथैव च।
सम्यक् प्रयुक्ताः सिध्येयुर्दण्डस्त्वगतिका गतिः॥ ३४६

सन्धिञ्च विग्रहं यानमासनं संश्रयं तथा।
द्वैधीभावं गुणानेतान् यथावत् परिकल्पयेत्॥ ३४७

यदा सस्यगुणोपेतं परराष्ट्रं तदा व्रजेत्।
परश्च हीन आत्मा च हृष्टवाहनपूरुषः॥ ३४८

दैवे पुरुषकारे च कर्म्मसिद्धिर्व्यवस्थिता।
तत्र दैवमभिव्यक्तं पौरुषं पौर्व्वदैहिकम्॥ ३४९

केचिद्दैवात् स्वभावाच्च कालात् पुरुषकारतः।
संयोगे केचिदिच्छन्ति फलं कुशलबुद्धयः*॥ ३५०

यथा ह्येकेन चक्रेण न रथस्य गतिर्भवेत्।
एवं पुरुषकारेण विना दैवं न सिध्यति॥ ३५१

हिरण्यभूमिलाभेभ्यो मित्रलब्धिर्वरा यतः।
अतो यतेत तत्प्राप्तौ रक्षेत् सत्यं समाहितः॥ ३५२

स्वाम्यमात्यौ जनो दुर्गं कोषो दण्डस्तथैव च।
मित्राण्येताः प्रकृतयो राज्यं सप्ताङ्गमुच्यते॥ ३५३

तदवाप्य नृपो दण्डं दुर्वृत्तेषु निपातयेत्।
धर्म्मो हि दण्डरूपेण ब्रह्मणा निर्म्मितः पुरा॥ ३५४

---

* The following is the Bombay reading :—

केचित् दैवात्ऽटात् केचित् केचित् पुरुष कारतः।
सिध्यन्त्यर्था मनुष्याणां तेषां योनिस्तु पौरुषम्॥

स नेतुं न्यायतोऽशक्यो लुब्धेनाकृतबुद्धिना।
सत्यसन्धेन शुचिना सुसहायेन धीमता॥ ३५५

यथाशास्त्रं प्रयुक्तः सन् सदेवासुरमानुषम्।
जगदानन्दयेत् सर्व्वमन्यथा तु प्रकोपयेत्॥ ३५६

अधर्म्मदण्डनं स्वर्गकीर्त्तिलोकविनाशनम्।
सम्यक् च दण्डनं राज्ञः स्वर्गकीर्त्तिजयावहम्॥ ३५७

अपि भ्राता सुतोऽर्घ्यो वा श्वशुरो मातुलोऽपि वा।
नादण्ड्यो नाम राज्ञोऽस्ति धर्म्माद्विचलितः स्वकात्॥ ३५८

यो दण्ड्यान् दण्डयेद्राजा सम्यग् वध्यांश्च घातयेत्।
इष्टं स्यात् क्रतुभिस्तेन सहस्रशतदक्षिणैः॥ ३५९*

इति सञ्चिन्त्य नृपतिः क्रतुतुल्यफलं पृथक्।
व्यवहारान् स्वयं पश्येत् सभ्यैः परिवृतोऽन्वहम्॥ ३६०

कुलानि जातीः श्रेणीश्च गणान् जनपदांस्तथा।
स्वधर्म्मचलितान् राजा विनीय स्थापयेत् पथि॥ ३६१

जालसूर्य्यमरीचिस्थं त्रसरेणुरजः स्मृतम्।
तेऽष्टौ लिक्षातु तास्तिस्रो राजसर्षप उच्यते॥ ३६२

गौरस्तु ते त्रयः षट् ते यतो मध्यस्तु ते त्रयः।
कृष्णलः पञ्च ते माषस्ते सुवर्णस्तु षोड़श॥ ३६३

पलं सुवर्णाश्चत्वारः पञ्च वापि प्रकीर्त्तितम्।
द्वे कृष्णले रौप्यमाषो धरणं षोड़शैव ते॥ ३६४

शतमानंतु दशभिर्धरणैः पलमेव च।
निष्कः सुवर्णाश्चत्वारः कार्षिकस्ताम्रिकः पणः॥ ३६५

---

* The Bombay Text reads:—समाप्तवरदक्षिणैः।

सांशीतिः पणसाहस्रो दण्ड उत्तमसाहसः।
तदर्द्धं मध्यमः प्रोक्तस्तदर्द्धमधमः स्मृतः॥ ३६६

धिग्दण्डस्त्वथ वाग्दण्डो धनदण्डो वधस्तथा।
योज्या व्यस्ताः समस्ता या अपराधवशादिमे॥ ३६७

ज्ञात्वापराधं देशञ्च कालं बलमथापि वा।
वयः कर्म्म च वित्तञ्च दण्डं दण्ड्येषु पातयेत्॥ ३६८

इति याज्ञवल्कीये धर्म्मशास्त्रे आचारो।
नाम प्रथमोऽध्यायः॥ १॥

द्वितीयोऽध्यायः।

व्यवहारान् नृपः पश्येद्विद्वद्भिर्ब्राह्मणैः सह।
धर्म्मशास्त्रानुसारेण क्रोधलोभविवर्ज्जितः॥ १

श्रुताध्ययनसम्पन्ना धर्म्मज्ञाः सत्यवादिनः।
राज्ञा सभासदः कार्य्या रिपौ मित्रे च ये समाः। २

अपश्यता कार्य्यवशाद्व्यवहारान् नृपेण तु।
सभ्यैः सह नियोक्तव्यो ब्राह्मणः सर्व्वधर्म्मवित्॥ ३

रागाल्लोभाद्भयाद्वापि स्मृत्यपेतादिकारिणः।
सभ्याः पृथक्पृथग्दण्ड्या विवादाद्द्विगुणं दमम्॥ ४

स्मृत्याचारव्यपेतेन मार्गेणाऽर्धर्षितः परैः।
आवेदयति चेद्राज्ञे व्यवहारपदं हि तत्॥ ५

प्रत्यर्थिनोऽग्रतो लेख्यं यथावेदितमर्थिना ।
समामासतदर्धाहर्नामजात्यादि चिह्नितम् ॥ ६
श्रुतार्थस्योत्तरं लेख्यं पूर्व्वावेदकसन्निधौ ।
ततोऽर्थी लेखयेत् सद्यः प्रतिज्ञातार्थसाधनम् ॥ ७
तत्सिद्धौ सिद्धिमाप्नोति विपरीतमतोऽन्यथा ।
चतुष्पाद्व्यवहारोऽयं विवादेषूपदर्शितः ॥ ८
अभियोगमनिस्तीर्य्य नैनं प्रत्यभियोजयेत् ।
अभियुक्तञ्च नान्येन नोक्तं विप्रकृतिं नयेत् ॥ ९
कुर्य्यात् प्रत्यभियोगञ्च कलहे साहसेषु च ।
उभयोः प्रतिभूर्ग्राह्यः समर्थः कार्य्यनिर्णये ॥ १०
निह्नवे भावितो दद्याद्धनं राज्ञे च तत्समम् ।
मिथ्याभियोगी द्विगुणमभियोगाद्धनं हरेत् ॥ ११
साहसस्तेयपारुष्यगोऽभिशापात्यये स्त्रियाम् ।
विवादयेत् सद्य एव कालोऽन्यत्रेच्छया स्मृतः ॥ १२
देशाद्देशान्तरं याति सृक्किणी परिलेढि च ।
ललाटं स्विद्यते चास्य मुखं वैवर्ण्यमेति च ॥ १३
परिशुष्यत् स्खलद्वाक्यो विरुद्धं बहु भाषते ।
वाक्चक्षुः पूजयति नो तथोष्ठौ निर्भुजत्यपि ॥ १४
स्वभावाद्विकृतिं गच्छेत् मनोवाक्कायकर्म्मभिः ।
अभियोगे च साक्ष्ये वा दुष्टः स परिकीर्त्तितः ॥ १५
सन्दिग्धार्थं स्वतन्त्रो यः साधयेद्यश्च निष्पतेत् ।
न चाहूतो वदेत् किञ्चिद्धीनो दण्ड्यश्च स स्मृतः ॥ १६
साक्षिषूभयतः सत्सु साक्षिणः पूर्व्ववादिनः ।
पूर्व्वपक्षेऽधरीभूते भवन्त्युत्तरवादिनः ॥ १७

सपणश्चेद्विवादः स्यात्तत्र हीनन्तु दापयेत्।
दण्डञ्च सपणं राज्ञे धनिने धनमेव च ॥ १८

छलं निरस्य भूतेन व्यवहारान् नयेन्नृपः।
भूतमप्यनुपन्यस्तं हीयते व्यवहारतः ॥ १९

निह्नवे लिखितेऽनेकमेकदेशविभावितः।
दाप्यः सर्व्वं नृपेणार्थं न ग्राह्यस्त्वनिवेदितः ॥ २०

स्मृत्योर्विरोधे न्यायस्तु बलवान् व्यवहारतः।
अर्थशास्त्रात्तु बलवद्धर्म्मशास्त्र मितिस्थितिः ॥ २१

प्रमाणं लिखितं भुक्तिः साक्षिणश्चेति कीर्त्तितम्।
एषामन्यतमाभावे दिव्यान्यतममुच्यते ॥ २२

सर्व्वेष्वेव विवादेषु बलवत्युत्तरा क्रिया।
आधौ प्रतिग्रहे क्रीते पूर्व्वा तु बलवत्तरा ॥ २३

पश्यतोऽब्रुवतो भूमेर्हानिर्विंशतिवार्षिकी।
परेण भुज्यमानाया धनस्य दशवार्षिकी ॥ २४

आधिसीमोपनिक्षेपजड़बालधनैर्विना।
तथोपनिधिराजस्त्रीश्रोत्रियाणां धनैरपि ॥ २५

आध्यादीनां निहन्तारं धनिने दापयेद्धनम्।
दण्डञ्च तत्समं राज्ञे शक्त्यपेक्षमथापि वा ॥ २६

आगमोऽभ्यधिको भोगाद्विना पूर्व्वक्रमागतात्।
आगमेऽपि बलं नैव भुक्तिस्तोकापि यत्र नो ॥ २७

आगमस्तु कृतो येन सोऽभियुक्तस्तमुद्धरेत्।
न तत्सुतस्तत्सुतो वा भुक्तिस्तत्र गरीयसी ॥ २८

योऽभियुक्तः परेतः स्यात्तस्य रिक्थी तमुद्धरेत्।
न तत्र कारणं भुक्तिरागमेन विनाकृता ॥ २९

आगमेन विशुद्धेन भोगः याति प्रमाणताम्।
अविशुद्धागमो भोगः प्रामाण्यं नैव गच्छति* ॥ २०
नृपेणाधिकृताः पूगाः श्रेणयोऽथ कुलानि च।
पूर्ब्बं पूर्ब्बं गुरु ज्ञेयं व्यवहारविधौ नृणाम् ॥ २१
बलोपाधिविनिर्ब्बृत्तान् व्यवहारान् निवर्त्तयेत्।
स्त्रीनक्तमन्तरागारबहिःशत्रुकृतांस्तथा ॥ २२
मत्तोन्मत्तार्त्तव्यसनिबालभीतादियोजितः।
असम्बद्धकृतश्चैव व्यवहारो न सिध्यति ॥ २३
प्रनष्टाधिगतं देयं नृपेण धनिने धनम्।
विभावयेन्न चेल्लिङ्गैस्तत्समं दण्डमर्हति ॥ २४
राजा लब्ध्वा निधिं दद्याद्द्विजेभ्योऽर्द्धं द्विजः पुनः।
विद्वानशेषमादद्यात् स सर्ब्बस्य प्रभुर्यतः ॥ २५
इतरेण निधौ लब्धे राजा षष्ठांशमाहरेत्।
अनिवेदितविज्ञातो दाप्यस्तं दण्डमेव च ॥ २६
देयं चौरहृतं द्रव्यं राज्ञा जानपदाय तु।
अददद्धि समाप्नोति किल्बिषं यस्य तस्य तत् ॥ २७

इत्यसाधारणव्यवहार मातृका प्रकरणम्।

अशीतिभागो वृद्धिः स्यान्मासि मासि सबन्धके।
वर्णक्रमाच्छतं द्वित्रिचतुःपञ्चकमन्यथा ॥ २८
कान्तारगास्तु दशकं सामुद्रा विंशकं शतम्।
दद्युर्ब्बा स्वकृतां वृद्धिं सर्ब्बे सर्ब्बासु जातिषु ॥ २९
सन्ततिस्तु पशुस्त्रीणां रसस्याष्टगुणा परा।
वस्त्रधान्यहिरण्यानां चतुस्त्रिद्विगुणाः स्मृताः ॥ ३०

* This sloka does not occur in the Bombay Edition.

प्रपन्नं साधयन्नर्थं न वाच्यो नृपतेर्भवेत् ।
साध्यमानो नृपं गच्छन् दण्ड्यो दाप्यश्च तद्धनम् ॥ ४१
गृहीतानुक्रमाद्दाप्यो धनिनामधमर्णिकः ।
दत्त्वा तु ब्राह्मणायैव नृपतेस्तदनन्तरम् ॥ ४२
राज्ञाधमर्णिको दाप्यः साधिताद्दशकं शतम् ।
पञ्चकंच शतं दाप्यः प्राप्तार्थो ह्युत्तमर्णिकः ॥ ४३
हीनजातिं परिक्षीणमृणार्थं कर्म्म कारयेत् ।
ब्राह्मणस्तु परिक्षीणः शनैर्दाप्यो यथोदयम् ॥ ४४
दीयमानं न गृह्णाति प्रयुक्तं यः स्वकं धनम् ।
मध्यस्थस्थापितं तत् स्याद्वर्द्धते न ततः परम् ॥ ४५
अविभक्तैः कुटुम्बार्थे यदृणन्तु कृतं भवेत् ।
दद्युस्तदृक्थिनः प्रेते प्रोषिते वा कुटुम्बिनि ॥ ४६
न योषित् पतिपुत्राभ्यां न पुत्रेण कृतं पिता ।
दद्यादृते कुटुम्बार्थान्न पतिः स्त्रीकृतं तथा ॥ ४७
सुराकामद्यूतकृतं दण्डशुल्कावशिष्टकम् ।
वृथादानं तथैवेह पुत्रो दद्यान्न पैतृकम् ॥ ४८
गोपशौण्डिकशैलूषरजकव्याधयोषिताम् ।
ऋणं दद्यात् पतिस्तासां यस्माद्वृत्तिस्तदाश्रया ॥ ४९
प्रतिपन्नं स्त्रिया देयं पत्या वा सह यत् कृतम् ।
स्वयं कृतं वा यदृणं नान्यत् स्त्री दातुमर्हति ॥ ५०
पितरि प्रोषिते प्रेते व्यसनाभिप्लुतेऽथवा ।
पुत्रपौत्रैरृणं देयं निह्नवे साक्षिभावितम् ॥ ५१
ऋक्थग्राह ऋणं दाप्यो योषिद्ग्राहस्तथैव च ।
पुत्रोऽनन्याश्रितद्रव्यः पुत्रहीनस्य ऋक्थिनः ॥ ५२

भ्रातृणामथ दम्पत्योः पितुः पुत्रस्य चैव हि।
प्रातिभाव्यमृणं साक्ष्यमविभक्ते न तु स्मृतम्॥ ५३
दर्शने प्रत्यये दाने प्रातिभाव्यं विधीयते।
आद्यौ तु वितथे दाप्यावितरस्य सुता अपि॥ ५४
दर्शनप्रतिभूर्यत्र मृतः प्रात्ययिकोऽपि वा।
न तत्पुत्रा ऋणं दद्युर्दद्युर्दानाय ये स्थिताः॥ ५५
बहवः स्युर्यदि स्वांशैर्दद्युः प्रतिभुवो धनम्।
एकच्छायाश्रितेष्वेषु धनिकस्य यथारुचि॥ ५६
प्रतिभूर्दापितो यत्र प्रकाशं धनिने धनम्।
द्विगुणं प्रतिदातव्यमृणिकैस्तस्य तद्भवेत्॥ ५७
सन्ततिः स्त्रीपशव्येव धान्यं त्रिगुणमेव च।
वस्त्रं चतुर्गुणं प्रोक्तं रसश्चाष्टगुणस्तथा॥ ५८
आधिः प्रणश्येद्द्विगुणे धने यदि न मोक्ष्यते।
काले कालकृतो नश्येत् फलभोग्यो न नश्यति॥ ५९
गोप्याधिभोगे नो वृद्धिः सोपकारेऽथ हापिते।
नष्टो देयो विनष्टश्च दैवराजकृतादृते॥ ६०
आधेः स्वीकरणात् सिद्धी रक्ष्यमाणोऽप्यसारताम्।
यातश्चेदन्य आधेयो धनभाग्वा धनी भवेत्॥ ६१
चरित्रबन्धककृतं सवृद्ध्या दापयेद्धनम्।
सत्यङ्कारकृतं द्रव्यं द्विगुणं प्रतिदापयेत्॥ ६२
उपस्थितस्य मोक्तव्य आधिःस्तेनोऽन्यथा भवेत्।
प्रयोजकेऽसति धनं कुले न्यस्याऽधिमाप्नुयात्॥ ६३
तत्कालकृतमूल्यो वा तत्र तिष्ठेदवृद्धिकः।
विना धारणकाद्वापि विक्रीणीत ससाक्षिकम्॥ ६४

यदा तु द्विगुणीभूतमृणमाधौ तदा खलु ।
मोच्य आधिस्तदुत्पन्ने प्रविष्टे द्विगुणे धने ॥ ६५

इति ऋणादानप्रकरणम् ।

वासनस्थमनाख्याय हस्तेऽन्यस्य यदर्पितम् ।
द्रव्यं तदौपनिधिकं प्रतिदेयं तथैव तत् ॥ ६६
न दाप्योऽपहृतं तत्तु राजदैविकतस्करैः ।
भ्रेषश्चेन्मार्गितेऽदत्ते दाप्यो दण्डश्च तत्समम् ॥ ६७
आजीवन् स्वेच्छया दण्ड्यो दाप्यस्तच्चापि सोदयम् ।
याचितान्वाहितन्यासनिक्षेपादिष्वयं विधिः ॥ ६८

इति निक्षेपादिप्रकरणम् ।

तपस्विनो दानशीलाः कुलीनाः सत्यवादिनः ।
धर्मप्रधाना ऋजवः पुत्रवन्तो धनान्विताः ॥ ६९
त्र्यवराः साक्षिणो ज्ञेयाः श्रौतस्मार्तक्रियारताः ।
यथाजाति यथावर्णं सर्वे सर्वेषु वा स्मृताः ॥ ७०
श्रोत्रियास्तापसा वृद्धा ये च प्रव्रजितादयः ।
असाक्षिणस्ते वचनान्नात्र हेतुरुदाहृतः* ॥ ७१
स्त्रीवृद्धबालकितवमत्तोन्मत्ताभिशस्तकाः ।
रङ्गावतारिपाषण्डिकूटकृद्विकलेन्द्रियाः ॥ ७२
पतिताप्तार्थसम्बन्धिसहायरिपुतस्कराः ।
साहसी दृष्टदोषश्च निर्धूतश्चेत्यसाक्षिणः ॥ ७३
उभयानुमतः साक्षी भवत्येकोऽपि धर्मवित् ।
सर्वः साक्षी संग्रहणे चौर्ये पारुष्य साहसे ॥ ७४

---

* This sloka does not occur in the Bombay Edition.

साक्षिणः श्रावयेद्वादिप्रतिवादिसमीपगान्।
ये च पापकृतां लोका महापातकिनां तथा॥ ७५
अग्निदानाञ्च ये लोका ये च स्त्रीबालघातिनाम्।
स तान् सर्व्वान् समाप्नोति यः साक्ष्यमनृतं वदेत्॥ ७६
सुकृतं यत्त्वया किञ्चिज्जन्मान्तरशतैः कृतम्।
तत् सर्व्वं तस्य जानीहि यं पराजयसे मृषा॥ ७७
अब्रुवन् हि नरः साक्ष्यमृणं स दशबन्धकम्।
राज्ञा सर्व्वं प्रदाप्यः स्यात् षट्चत्वारिंशत्तमेऽहनि॥ ७८
न ददाति हि यः साक्ष्यं जानन्नपि नराधमः।
स कूटसाक्षिणां पापैस्तुल्यो दण्डेन चैव हि॥ ७९
द्वैधे बहूनां वचनं समेषु गुणिनान्तथा।
गुणिद्वैधे तु वचनं ग्राह्यं ये गुणवत्तमाः॥ ८०
यस्योचुः साक्षिणः सत्यां प्रतिज्ञां स जयी भवेत्।
अन्यथावादिनो यस्य ध्रुवं तस्य पराजयः॥ ८१
उक्तेऽपि साक्षिभिः साक्ष्ये यद्यन्ये गुणवत्तमाः।
द्विगुणा वान्यथा ब्रूयुः कूटाः स्युः पूर्व्वसाक्षिणः॥ ८२
पृथक् पृथग्दण्डनीयाः कूटकृत्साक्षिणस्तथा।
विवादाद्विगुणं दण्डं विवास्यो ब्राह्मणः स्मृतः॥ ८३
यः साक्ष्यं श्रावितोऽन्येभ्यो निह्नुते तत्तमोवृतः।
स दाप्योऽष्टगुणं दण्डं ब्राह्मणन्तु विवासयेत्॥ ८४
वर्णिनान्तु वधो यत्र तत्र साक्ष्यनृतं वदेत्।
तत्पावनाय निर्व्वाप्यश्चरुः सारस्वतो द्विजैः॥ ८५

इति साक्षिप्रकरणम्।

यः कश्चिदर्थो निष्णातः स्वरुच्या तु परस्परम् ।
लेख्यन्तु साक्षिमत् कार्य्यं तस्मिन् धनिकपूर्व्वकम् ॥ ८६
समामासतदर्द्धाहर्नामजातिस्वगोत्रकैः ।
सब्रह्मचारिकात्मीयपितृनामादिचिह्नितम् ॥ ८७
समाप्तेऽर्थे ऋणी नाम स्वहस्तेन निवेशयेत् ।
मतं मेऽमुकपुत्रस्य यदत्रोपरिलिखितम् ॥ ८८
साक्षिणश्च स्वहस्तेन पितृनामकपूर्व्वकम् ।
अत्राहममुकः साक्षी लिखेयुरिति ते समाः ॥ ८९
उभयाभ्यर्थितेनैतन्मया ह्यमुकसूनुना ।
लिखितं ह्यमुकेनेति लेखकोऽन्ते ततो लिखेत् ॥ ९०
विनापि साक्षिभिर्लेख्यं स्वहस्तलिखितन्तु यत् ।
तत् प्रमाणं स्मृतं लेख्यं बलोपाधिकृतादृते ॥ ९१
ऋणं लेख्यकृतं देयं पुरुषैस्त्रिभिरेव तु ।
आधिस्तु भुज्यते तावद्यावत्तन्न प्रदीयते ॥ ९२
देशान्तरस्थे दुर्लेख्ये नष्टोन्मृष्टे हृते तथा ।
भिन्ने दग्धेऽथवा च्छिन्ने लेख्यमन्यत्तु कारयेत ॥ ९३
सन्दिग्धलेख्यशुद्धिः स्यात् स्वहस्तलिखितादिभिः ।
युक्तिप्राप्तिक्रियाचिह्नसम्बन्धागमहेतुभिः ॥ ९४
लेख्यस्य पृष्ठेऽभिलिखेद्दत्त्वा धनं ऋणी ।
धनी चोपगतं दद्यात् स्वहस्तपरिचिह्नितम् ॥ ९५
दत्त्वर्णं पाटयेल्लेख्यं शुद्ध्यै वान्यत्तु कारयेत् ।
साक्षिमच्च भवेद्यद्वा तद्दातव्यं ससाक्षिकम् ॥ ९६

इति लेख्यप्रकरणम् ।

तुलाग्न्यापोविषं कोषो दिव्यानीह विशुद्धये।
महाभियोगेष्वेतानि शीर्षकस्थेऽभियोक्तरि॥
रुच्या वान्यतरः कुर्य्यादितरो वर्त्तयेच्छिरः।
विनापि शीर्षकात् कुर्य्यान्नृपद्रोहेऽथ पातके॥ ९८
सचैल स्नानमाहूय सूर्य्योदय उपोषितम।
कारयेत् सर्व्वदिव्यानि नृपब्राह्मणसन्निधौ॥ ९९
तुला स्त्रीबालवृद्धान्धपङ्गुब्राह्मणरोगिणाम्।
अग्निर्जलं वा शूद्रस्य यवाः सप्त विषस्य च॥ १००
नासहस्राद्धरेत् फालं न विषं न तुलां तथा।
नृपार्थेष्वभियोगे च वहेयुः शुचयः सदा॥ १०१
तुलाधारणविद्भिरभियुक्तस्तुलाश्रितः।
प्रतिमानसमीभूतो रेखाः कृत्वावतारितः॥ १०२
त्वं तुले सत्यधामासि पुरा देवैर्विनिर्म्मिता।
तत् सत्यं वद कल्याणि संशयान्मां विमोचय॥ १०३
यद्यस्मि पापकृन्मातस्ततो मां त्वमधोनय।
शुद्धश्चेद्गमयोर्द्ध्वं मां तुलामित्यभिमन्त्रयेत्॥ १०४
करौ विमृदितव्रीहेर्लक्षयित्वा ततो न्यसेत्।
सप्तचाश्वत्थ पत्राणि तावत्सूत्रेण वेष्टयेत्॥ १०५
त्वमग्ने सर्व्वभूतानामन्तश्चरसि पावक।
साक्षिवत् पुण्यपापेभ्यो ब्रूहि सत्यं कवे मम॥ १०६
तस्येत्युक्तवतो लौहं पञ्चाशत्पलिकं समम्।
अग्निवर्णं न्यसेत् पिण्डं हस्तयोरुभयोरपि॥ १०७
स तमादाय सप्तैव मण्डलानि शनैर्व्रजेत्।
षोड़शाङ्गुलिकं ज्ञेयं मण्डलं तावदन्तरम्॥ १०८

मुक्तामिं ऋदितश्रोहिरदग्धः शुद्धिमाप्नुयात्।
अन्तरा पतिते पिण्डे सन्देहे वा पुनर्हरेत ॥ १०९

सत्येन माभिरक्षस्व वरुणेत्यभिशाप्यकम्।
नाभिदघ्नोदकस्थस्य गृहीत्वोरू जलं विशेत्॥ ११०

समकालमिषुं मुक्तमानयेद्यो जवी नरः।
गते तस्मिन्निमग्नाङ्गं पश्येच्चेच्छुद्धिमाप्नुयात्॥ १११

त्वं विष ब्राह्मणः पुत्र सत्यधर्मे व्यवस्थितः।
त्रायस्वास्मादभीशापात् सत्येन भव मेऽमृतम्॥ ११२

एवमुक्त्वा विषं शार्ङ्गं भक्षयेद्धिमशैलजम्।
यस्य वेगैर्विना जीर्णं तस्य शुद्धिं विनिर्दिशेत्॥ ११३

देवानुग्रान् समभ्यर्च्च्य तत्स्नानोदकमाहरेत्।
संश्राव्य पाययेत्तस्माज्जलन्तु प्रसृतित्रयम्॥ ११४

अर्व्वाक् चतुर्दशादह्नो यस्य नो राजदैविकम्।
व्यसनं जायते घोरं स शुद्धः स्यान्नसंशयः॥ ११५

इति दिव्यप्रकरणम्।

विभागञ्चेत् पिता कुर्य्यात् स्वेच्छया विभजेत् सुतान्।
ज्येष्ठं वा श्रेष्ठभागेन सर्व्वे वा स्युः समांशिनः॥ ११६

यदि कुर्य्यात् समानंशान पत्न्यः कार्य्याः समांशिकाः।
न दत्तं स्त्रीधनं यासां भर्त्रा वा श्वशुरेण वा॥ ११७

शक्तस्यानीहमानस्य किञ्चिद्दत्त्वा पृथक् क्रिया।
न्यूनाधिकविभक्तानां धर्म्यः पितृकृतः स्मृतः॥ ११८

विभजेरन् सुताः पित्रोरूर्द्ध्वमृक्थमृणं समम्।
मातुर्दुहितरः शेषमृणात्ताभ्य ऋतेऽन्वयः॥ ११९

पितृद्रव्याविरोधेन यदन्यत् स्वयमर्ज्जितम्।
मैत्रमौद्वाहिकञ्चैव दायादानां न तद्भवेत्॥ १२०
क्रमादभ्यागतं द्रव्यं हृतमभ्युद्धरेत्तु यः।
दायादेभ्यो न तद्दद्याद्विद्यया लब्धमेव च॥ १२१
यत्किञ्चित पितरि प्रेते धनं ज्येष्ठोऽधिगच्छति।
भागो यवीयसां तत्र यदि विद्यानुपालिनः॥ १२२*
सामान्यार्थसमुत्थाने विभागस्तु समः स्मृतः।
अनेकपितृकाणान्तु पितृतो भागकल्पना॥ १२३
भूर्य्या पितामहोपात्ता निबन्धो द्रव्यमेव वा।
तत्र स्यात् सदृशं स्वाम्यं पितुः पुत्रस्य चोभयोः॥ १२४
विभक्तेषु सुतो जातः सवर्णायां विभागभाक्।
दृश्याद्वा तद्विभागः स्यादायव्ययविशोधितात्॥ १२५
क्रमाभ्यां यस्य यद्दत्तं तत्तस्यैव धनं भवेत्।
पितुरूर्द्ध्वं विभजतां माताप्यंशं समं हरेत्॥ १२६
असंस्कृतास्तु संस्कार्य्या भ्रातृभिः पूर्व्वसंस्कृतैः।
भगिन्यश्च निजादंशाद्दत्वांशन्तु तुरीयकम्॥ १२७
चतुस्त्रिद्व्येकभागाः स्युर्वर्णशो ब्राह्मणात्मजाः।
क्षत्रजास्त्रिद्व्येकभागा विड्जास्तु द्व्येकभागिनः॥ १२८
अन्योन्यापहृतं द्रव्यं विभक्ते यत्तु दृश्यते।
तत् पुनस्ते समैरंशैर्विभजेरन्निति स्थितिः॥ १२९
अपुत्रेण परक्षेत्रे नियोगोत्पादितः सुतः।
उभयोरप्यसौ रिक्थी पिण्डदाता च धर्म्मतः॥ १३०

---

* This sloka does not occur in the Bombay Edition.

औरसो धर्म्मपत्नीजस्तत्समः पुत्त्रिकासुतः।
क्षेत्रजः क्षेत्रजातस्तु सगोत्रेणेतरेण वा॥ १३१
गृहे प्रच्छन्न उत्पन्नो गूढ़जस्तु सुतो मतः।
कानीनः कन्यकाजातो मातामहसुतो मतः॥ १३२
अक्षतायां क्षतायां वा जातः पौनर्भवस्तथा।
दद्यान्माता पिता वा यं स पुत्रो दत्तको भवेत्॥ १३३
क्रीतस्तु ताभ्यां विक्रीतः कृत्रिमस्तु स्वयंकृतः।
दत्तात्मा तु स्वयं दत्तो गर्भे विन्नः सहोढ़जः॥ १३४
उत्सृष्टो गृह्यते यस्तु सोऽपविद्धो भवेत् सुतः।
पिण्डदोंऽशहरश्चैषांपूर्व्वाभावे परः परः॥ १३५
सजातीयेष्वयं प्रोक्तस्तनयेषु मया विधिः।
जातोऽपि दास्यां शूद्रेण कामतोऽंशहरो भवेत्॥ १३६
मृते पितरि कुर्य्युस्तं भ्रातरस्त्वर्द्धभागिकम्।
अभ्रातृको हरेत् सर्व्वं दुहितॄणां सुतादृते॥ १३७
पत्नी दुहितरश्चैव पितरौ भ्रातरस्तथा।
तत्सुतो गोत्रजो बन्धुः शिष्यः सब्रह्मचारिणः। १३८
एषामभावे पूर्व्वस्य धनभागुत्तरोत्तरः।
स्वर्य्यातस्य ह्यपुत्रस्य सर्व्ववर्णेष्वयं विधिः॥ १३९
वानप्रस्थयतिब्रह्मचारिणामृक्थभागिनः।
क्रमेणाचार्य्यसच्छिष्यधर्म्मभ्रात्रेकतीर्थिनः॥ १४०
संसृष्टिनस्तु संसृष्टी सोदरस्य तु सोदरः।
दद्यादपहरेदंशं जातस्य च मृतस्य च॥ १४१
अन्योदर्य्यस्तु संसृष्टी नान्योदर्य्यो धनं हरेत्।
असंसृष्ट्यपि चादद्यात् संसृष्टो नान्यमातृजः॥ १४२

क्लीबोऽथ पतितस्तज्जः पङ्गुरुन्मत्तको जड़ः।
अन्धोऽचिकित्स्यरोगाद्या भर्त्तव्याः स्युर्निरंशकाः॥ १४३
औरसाः क्षेत्रजास्त्वेषां निर्दोषा भागहारिणः।
सुताश्चैषां प्रभर्त्तव्या यावद्वै भर्तृसात्कृताः॥ १४४
अपुत्रा योषितश्चैषां भर्त्तव्याः साधुवृत्तयः।
निर्व्वास्या व्यभिचारिण्यः प्रतिकूलास्तथैव च॥ १४५
पितृमातृपतिभ्रातृदत्तमध्यग्न्युपागतम्।
आधिवेदनिकञ्चैव स्त्रीधनं परिकीर्त्तितम्॥ १४६
बन्धुदत्तं तथा शुल्कमन्वाधेयकमेव वा।
अप्रजायामतीतायां बान्धवास्तदवाप्नुयुः॥ १४६
अप्रज स्त्रीधनं भर्त्तुर्ब्राह्म्यादिषु चतुर्ष्वपि।
दुहितॄणां प्रसूता चेत् शेषेषु पितृगामि तत्॥ १४८
दत्त्वा कन्यां हरन् दण्ड्यो व्ययं दद्याच्च सोदयम्।
मृतायां सर्व्वमादद्यात् परिशोध्योभयव्ययम्॥ १४९
दुर्भिक्षे धर्म्मकार्य्ये च व्याधौ सम्प्रतिरोधके।
गृहीतं स्त्रीधनं भर्त्ता न स्त्रियै दातुमर्हति॥ १५०
अधिविन्नस्त्रियै दद्यादाधिवेदनिकं समम्।
न दत्तं स्त्रीधनं यस्यै दत्ते त्वर्द्धं प्रकीर्त्तितम्॥ १५१
विभागनिह्नवे ज्ञातिबन्धुसाक्ष्यभिलेखितैः।
विभागभावना ज्ञेया गृहक्षेत्रैश्च यौतकैः॥ १५२

इति रिक्थभागप्रकरणम्।

सीम्नो विवादे क्षेत्रस्य सामन्ताः स्थविरादयः।
गोपाः सीमाकृषाणा ये सर्व्वे च वनगोचराः॥ १५३

नयेयुरेते सीमानं स्थलाङ्गारतुषद्रुमैः।
सेतुवल्मीकनिम्नास्थिचैत्याद्यैरुपलक्षिताम्॥ १५४
सामन्ता वा समग्रामाश्चत्वारोऽष्टौ दशापि वा।
रक्तस्रग्वसनाः सीमां नयेयुः क्षितिधारिणः॥ १५५
अनृते च पृथग्दण्ड्या राज्ञा मध्यमसाहसम्।
अभावे ज्ञातृचिह्नानां राजा सीम्नः प्रवर्त्तकः॥ १५६
आरामायतनग्रामनिपानोद्यानवेश्मसु।
एष एव विधिर्ज्ञेयो वर्षाम्बुप्रवहादिषु॥ १५७
मर्य्यादायाः प्रभेदे तु सीमातिक्रमणे तथा।
क्षेत्रस्य हरणे दण्डा अधमोत्तममध्यमाः॥ १५८
न निषेध्योऽल्पवाधस्तु सेतुः कल्याणकारकः।
परभूमिं हरन् कूपः स्वल्पक्षेत्रो बहूदकः॥ १५९
स्वामिने योऽनिवेद्यैव क्षेत्रे सेतुं प्रवर्त्तयेत्।
उत्पन्ने स्वामिनो भोगस्तदभावे महीपतेः॥ १६०
फालाहतमपि क्षेत्रं यो न कुर्य्यान्न कारयेत्।
स प्रदाप्याः कृष्टफलं क्षेत्रमन्येन कारयेत्॥ १६१

इति सीमाविवादप्रकरणम्।

माषानष्टौ तु महिषी शस्यघातस्य कारिणी।
दण्डनीया तदर्द्धन्तु गौस्तदर्द्धमजाविकम्॥ १६२
भक्षयित्वोपविष्टानां यथोक्ताद्द्विगुणो दमः।
सममेषां विवीतेऽपि खरोष्ट्रं महिषीसमम्॥ १६३
यावच्छस्यं विनश्येत्तु तावत् स्यात् क्षेत्रिणः फलम्।
गोपस्ताड्यस्तु गोमी तु पूर्व्वोक्तं दण्डमर्हति॥ १६४

पथि ग्रामविवीतान्ते क्षेत्रे दोषो न विद्यते।
अकामतः कामचारे चौरवद्दण्डमर्हति॥ १६५
महोक्षोत्सृष्टपशवः सूतिकागन्तुकादयः।
पालो येषान्तु ते मोच्या दैवराजपरिप्लुताः॥ १६६
यथार्पितान् पशून् गोपः सायं प्रत्यर्पयेत् तथा।
प्रमादमृतनष्टांश्च प्रदाप्यः कृतवेतनः॥ १६७
पालदोषविनाशे च पाले दण्डो विधीयते।
अर्द्धत्रयोदशपणः स्वामिने द्रव्यमेव च॥ १६८
ग्रामेच्छया गोप्रचारो भूमिराजवशेन वा।
द्विजस्तृणैधःपुष्पाणि सर्व्वतः समुपाहरेत्॥ १६९
धनुःशतं परीहारो ग्रामक्षेत्रान्तरं भवेत्।
द्वे शते खर्वटस्य स्यान्नगरस्य चतुःशतम्॥ १७०

इति स्वामिपालविवादप्रकरणम्।

स्वं लभेतान्यविक्रीतं क्रेतुर्दोषोऽप्रकाशिते।
हीनाद्रहो हीनमूल्ये वेलाहीने च तस्करः॥ १७१
नष्टापहृतमासाद्य हर्त्तारं ग्राहयेन्नरम्।
देशकालातिपत्तौ च गृहीत्वा स्वयमर्पयेत्॥ १७२
विक्रेतुर्दर्शनाच्छुद्धिः स्वामी द्रव्यं नृपो दमम्।
क्रेता मूल्यमवाप्नोति तस्माद्यस्तस्य विक्रयी॥ १७३
आगमेनोपभोगेन नष्टं भाव्यमतोऽन्यथा।
पञ्चबन्धो दमस्तत्र राज्ञे तेनाविभाविते॥ १७४
हृतं प्रनष्टं यो द्रव्यं परहस्तादवाप्नुयात्।
अनिवेद्य नृपे दण्ड्यः स तु षण्णवतिं पणान्॥ १७५

शौल्किकैः स्थानपालैर्वा नष्टापहृतमाहृतम्।
अर्वाक् संवत्सरात् स्वामी हरेत् परतो नृपः॥ १७६
पणानेकशफे दद्याच्चतुरः पञ्च मानुषे।
महिषोष्ट्रगवां द्वौ द्वौ पादं पादमजाविके॥ १७७
इत्यस्वामिविक्रयप्रकरणम्।

स्वं कुटुम्बाविरोधेन देयं दारसुतादृते।
नान्वये सति सर्व्वस्वं यच्चान्यस्मै प्रतिश्रुतम्॥ १७८
प्रतिग्रहः प्रकाशः स्यात् स्थावरस्य विशेषतः।
देयं प्रतिश्रुतञ्चैव दत्त्वा नापहरेत् पुनः॥ १७९
इति दत्ताप्रदानिकं प्रकरणम्।

दशैकपञ्चसप्ताहमासत्र्यहार्धमासिकम्।
बीजायोवाह्यरत्नस्त्रीदोह्यपुंसां परीक्षणम्॥ १८०
अग्नौ सुवर्णमक्षीणं रजते द्विपलं शते।
अष्टौ त्रपुणि सीसे च ताम्रे पञ्चदशायसि॥ १८१
शते दशपला वृद्धिरौर्णे कार्पाससौत्रिके।
मध्ये पञ्चपला सूक्ष्मे सूक्ष्मे तु त्रिपला मता॥ १८२
कार्म्मिके रोमबद्धे च त्रिंशद्भागक्षयो मतः।
न क्षयो न च वृद्धिः स्यात् कौषेये वल्कलेषु च॥ १८३
देशं कालञ्च भोगञ्च ज्ञात्वा नष्टे बलाबलम्।
द्रव्याणां कुशला ब्रूयुर्यत्तद्दाप्या असंशयम्॥ १८४
इति क्रीतानुशयप्रकरणम्।

बलाद्दासीकृतश्चौरैर्विक्रीतश्चापि मुच्यते।
स्वामिप्राणप्रदो भक्तत्यागात्तन्निष्क्रयादपि॥ १८५

प्रव्रज्यावसितो राज्ञो दासस्वामरणान्तिकः।
वर्णानामानुलोम्येन दास्यं न प्रतिलोमतः॥ १८६

कृतशिल्पोऽपि निवसेत् कृतकालं गुरोर्गृहे।
अन्तेवासी गुरुप्राप्तभोजनस्तत्फलप्रदः॥ १८७

इत्यभ्युपेत्य शुश्रूषाप्रकरणम्।

राजा कृत्वा पुरे स्थानं ब्राह्मणान्न्यस्य तत्र तु।
त्रैविद्यं वृत्तिमद्ब्रूयात् स्वधर्मः पाल्यतामिति॥ १८८

निजधर्माविरोधेन यस्तु सामयिको भवेत्।
सोऽपि यत्नेन संरक्ष्यो धर्मो राजकृतश्च यः॥ १८९

गणद्रव्यं हरेद्यस्तु संविदं लङ्घयेच्च यः।
सर्वस्वहरणं कृत्वा तं राष्ट्राद्विप्रवासयेत्॥ १९०

कर्त्तव्यं वचनं सर्व्वैः समूहहितवादिनाम्।
यस्तत्र विपरीतः स्यात् स दाप्यः प्रथमं दमम्॥ १९१

समूहकार्य्य आयातान् कृतकार्य्यान् विसर्ज्जयेत्।
स दानमानसत्कारैः पूजयित्वा महीपतिः॥ १९२

समूहकार्य्यप्रहितो यल्लभेत तदर्पयेत्।
एकादशगुणं दाप्यो यद्यसौ नार्पयेत् स्वयम्॥ १९३

धर्म्मज्ञाः शुचयोऽलुब्धा भवेयुः कार्य्यचिन्तकाः।
कर्त्तव्यं वचनं तेषां समूहहितवादिनाम्॥ १९४

श्रेणिनैगमपाषण्डिगणानामप्ययं विधिः
भेदञ्चैषां नृपो रक्षेत् पूर्व्ववृत्तिञ्च पालयेत्॥ १९५

इति संविद्व्यतिक्रमप्रकरणम्।

गृहीतवेतनः कर्म्म त्यजन् द्विगुणमावहेत्।
अगृहीते समं दाप्यो भृत्यै रक्ष्य उपस्करः॥ १९६

दाप्यस्तु दशमं भागं वाणिज्यपशुसस्यतः।
अनिश्चित्य भृतिं यस्तु कारयेत् स महीक्षिता ॥ १९७
देशं कालञ्च योऽतीयात् लाभंकुर्य्याच्च योऽन्यथा।
तत्र स्यात् स्वामिनश्छन्दोऽधिकं देयं कृतेऽधिके ॥ १९८
यो यावत् कुरुते कर्म्म तावत्तस्य तु वेतनम्।
उभयोरप्यसाध्यञ्चेत् साध्यं कुर्य्याद्यथाश्रुतम् ॥ १९९
अराजदैविकान्नष्टं भाण्डं दाप्यस्तु वाहकः।
प्रस्थानविघ्नकृच्चैव प्रदाप्यो द्विगुणां भृतिम ॥ २००
प्रक्रान्ते सप्तमं भागं चतुर्थं पथि सन्त्यजन्।
भृतिमर्द्धपथे सर्व्वां प्रदाप्यस्त्याजकोऽपि च ॥ २०१
इति वेतनादानप्रकरणम्।
ग्लहे शतिकवृद्धेस्तु सभिकः पञ्चकं शतम।
गृह्णीयाद्धूर्त्तकितवादितराद्दशकं शतम ॥ २०२
स सम्यक् पालितो दद्याद्राज्ञे भागं यथाकृतम्।
जितमुद्ग्राहयेज्जेत्रे दद्यात् सत्यं वचः क्षमी ॥ २०३
प्राप्ते नृपतिना भागे प्रसिद्धे धूर्त्तमण्डले।
जितं ससभिके स्थाने दापयेदन्यथा न तु ॥ २०४
द्रष्टारो व्यवहाराणां साक्षिणश्च त एव हि।
राज्ञा सचिह्नं निर्व्वास्याः कूटाक्षोपधिदेविनः ॥ २०५
द्यूतमेकमुखं कार्य्यं तस्करज्ञानकारणात्।
एष एव विधिर्ज्ञेयः प्राणिद्यूते समाह्वये ॥ २०६
इति द्यूतसमाह्वयाख्यं प्रकरणम्।
सत्यासत्यान्यथास्तोत्रैर्न्यूनाङ्गेन्द्रियरोगिणाम्।
क्षेपं करोति चेद्दण्ड्यः पणानर्द्धत्रयोदशान् ॥ २०७

अभिगन्तास्मि भगिनीं मातरं वा तवेति च ।
शपन्तं दापयेद्राजा पञ्चविंशतिकं दमम् ॥ २०८
अर्द्धोऽधमेषु द्विगुणः परस्त्रीषूत्तमेषु च ।
दण्डप्रणयणं कार्य्यं वर्णजात्युत्तराधरैः ॥ २०९
प्रातिलोमापवादेषु द्विगुणास्त्रिगुणा दमाः ।
वर्णानामानुलोम्येन तस्मादर्द्धार्द्धहानितः ॥ २१०
वाहुग्रीवानेत्रसक्थिविनाशे वाचिके दमः ।
शत्यस्ततोऽर्द्धिकः पादनासाकर्णकरादिषु ॥ २११
अशक्तस्तु वदन्नेवं दण्डनीयः पणान् दश ।
तथाशक्तः प्रतिभुवं दाप्यः क्षेमाय तस्य तु ॥ २१२
पतनीये कृते क्षेपे दण्डो मध्यमसाहसः ।
उपपातकयुक्ते तु दाप्यः प्रथमसाहसम् ॥ २१३
त्रैविद्यनृपदेवानां क्षेप उत्तमसाहसः ।
मध्यमो जातिपूगानां प्रथमो ग्रामदेशयोः ॥ २१४

इति वाक्पारुष्यप्रकरणम् ।

असाक्षिके हते चिह्नैर्युक्तिभिश्चागमेन च ।
द्रष्टव्यो व्यवहारस्तु कूटचिह्नकृतो भयात् ॥ २१५
भस्मपङ्करजःस्पर्शे दण्डो दशपणः स्मृतः ।
अमेध्यपार्ष्णिनिष्ठ्युतस्पर्शने द्विगुणस्ततः ॥ २१६
समेष्वेवं परस्त्रीषु द्विगुणस्तूत्तमेषु च ।
हीनेष्वर्द्धदमो मोहमदादिभिरदण्डनम् ॥ २१७
विप्रपीड़ाकरं छेद्यमङ्गमब्राह्मणस्य तु ।
उद्गूर्णे प्रथमो दण्डः संस्पर्शे तु तदर्द्धिकः ॥ २१८

उद्गूर्णे हस्तपादे च दशविंशतिकौ दमौ।
परस्परन्तु सर्व्वेषां शस्त्रे मध्यमसाहसः॥ २१९
पादकेशांशुककरोल्लुञ्चनेषु पणान् दश।
पीड़ाकर्षांशुकावेष्टपादाध्यासे शतं दमः॥ २२०
शोणितेन विना दुःखं कुर्व्वन् काष्ठादिभिर्नरः।
द्वात्रिंशतं पणान् दाप्यो द्विगुणं दर्शनेऽसृजः॥ २२१
करपाददन्तभङ्गे च्छेदने कर्णनासयोः।
मध्यो दण्डो व्रणोद्भेदे मृतकल्पहते तथा॥ २२२
चेष्टाभोजनवाग्रोधे नेत्रादि प्रतिभेदने।
कन्धराबाहुसक्थ्नाञ्च भङ्गे मध्यमसाहसः॥ २२३
एकं घ्नतां बहूनाञ्च यथोक्ताद्द्विगुणो दमः।
कलहापहृतं देयं दण्डश्च द्विगुणः स्मृतः॥ २२४
दुःखमुत्पादयेद्यस्तु स समुत्थानधनव्ययम्।
दाप्यो दण्डञ्च यो यस्मिन् कलहे समुदाहृतः॥ २२५
अभिघाते तथाच्छेदे भेदे कुड्यावपातने।
पणान् दाप्यः पञ्चदश विंशतिन्तद्व्ययं तथा॥ १२६
दुःखोत्पादि गृहे द्रव्यं क्षिपन् प्राणहरं तथा।
षोड़शाद्यः पणान् दाप्यो द्वितीयो मध्यमं दमम्॥ २२७
दुःखे च शोणितोत्पादे शाखाङ्गच्छेदने तथा।
दण्डाः क्षुद्रपशूनाञ्च द्विपणप्रभृतिक्रमात्॥ २२८
लिङ्गस्य च्छेदने मृत्यौ मध्यमो मूल्यमेव च।
महापशूनामेतेषु स्थानेषु द्विगुणो दमः॥ २२९
प्ररोहिशाखिनां शाखास्कन्धसर्व्वविदारणे।
उपजीव्यद्रुमाणाञ्च विंशतिर्द्विगुणो दमः॥ २३

चैत्यश्मशानसीमासु पुण्यस्थाने सुरालये।
जातद्रुमाणां द्विगुणो दमो वृक्षेऽथ विश्रुते॥ २३१
गुल्मगुच्छक्षुपलताप्रतानौषधिवीरुधाम्।
पूर्व्वस्मृतादर्द्धदण्डः स्थानेषुक्तेषु कर्त्तने॥ २३२
इतिदण्डपारुष्यप्रकरणम्।
सामान्यद्रव्यप्रसभहरणात् साहसं स्मृतम्।
तन्मूल्याद्द्विगुणो दण्डो निह्नवे तु चतुर्गुणः॥ २३३
यः साहसं कारयति स दाप्यो द्विगुणं दमम्।
यश्चैवमुक्त्वाहं दाता कारयेत् स चतुर्गुणम्॥ २३४
अर्थ्याक्रोशातिक्रमकृद्भ्रातृभार्य्या प्रहारकः।
सन्दिष्टस्याप्रदाता च समुद्रगृहभेदकृत्॥ २३५
सामन्तकुलिकादीनामपकारस्य कारकः।
पञ्चाशत्पणिको दण्ड एषामिति विनिश्चयः॥ २३६
स्वच्छन्दं विधवागामी विक्रुष्टे नाभिधावकः।
अकारणे च विक्रोष्टा चण्डालश्चोत्तमान् स्पृशन्॥ २३७
शूद्रः प्रव्रजितानाञ्च दैवे पित्र्ये च भोजकः।
अयुक्तं शपथं कुर्व्वन्नयोग्योयोग्यकर्म्मकृत्॥ २३८
वृषक्षुद्रपशूनाञ्च पुंस्त्वस्य प्रतिघातकृत्।
साधारणस्यापलापी दासीगर्भविनाशकृत्॥ २३९
पितृपुत्रस्वसृभ्रातृदम्पत्याचार्य्यशिष्यकाः।
एषामपतितान्योन्यत्यागी च शतदण्डभाक्॥ २४०
इति साहसप्रकरणम्।
वसानस्त्रीन् पणान दण्ड्यो नेजकस्तु परांशुकम्।
विक्रयावक्रयाधानयाचितेषु पणान् दश॥ २४१

पितापुत्रविरोधे तु साक्षिणां त्रिपणो दमः।
अन्तरे च तयोर्यः स्यात्तस्याप्यष्टगुणो दमः॥ २४२
तुलाशासनमानानां कूटकृन्नाणकस्य च।
एभिश्च व्यवहर्त्ता यः स दाप्यो दण्डमुत्तमम्॥ २४३
अकूटं कूटकं ब्रूते कूटं यश्चाप्यकूटकम्।
स नाणकपरीक्षी तु दाप्य उत्तमसाहसम्॥ २४४
भिषङ्मिथ्याचरन् दाप्यस्तिर्य्यक्षु प्रथमं दमम्।
मानुषे मध्यमं राजमानुषेषूत्तमं दमम्॥ २४५
अबन्ध्यं यश्च बध्नाति बन्ध्यं यश्च प्रमुञ्चति।
अप्राप्तव्यवहारञ्च स दाप्यो दण्डमुत्तमम्॥ २४६
मानेन तुलया वापि योऽंशमष्टमकं हरेत्।
दण्डं स दाप्यो द्विशतं वृद्धौ हानौ च कल्पितम्॥ २४७
भेषजस्नेहलवण-गन्धधान्यगुड़ादिषु।
पण्येषु प्रक्षिपन् हीनं पणान् दाप्यस्तु षोड़श॥ २४८
मृच्चर्म्ममणिसूत्रायःकाष्ठवल्कलवाससाम्।
अजातौ जातिकरणे विक्रेयाष्टगुणो दमः॥ २४९
समुद्गपरिवर्त्तञ्च सारभाण्डञ्च कृत्रिमम्।
आधानं विक्रयं वापि नयतो दण्डकल्पना॥ २५०
भिन्ने पणे तु पञ्चाशत्पणे तु शतमुच्यते।
द्विपणे द्विशतो दण्डो मूल्यवृद्धौ च वृद्धिमान्॥ २५१
सम्भूय कुर्व्वतामर्घं सबाधं कारुशिल्पिनाम्।
अर्घस्य ह्रासं वृद्धिं वा जानतां दम उत्तमः॥ २५२
सम्भूयवणिजां पण्यमनर्घेणोपरुन्धताम्।
विक्रीणतामभिहितो दण्ड उत्तमसाहसः॥ २५३

राजभिः स्थाप्यते योऽर्घः प्रत्यहं तेन विक्रयः ।
क्रयो वानिःस्रवस्तस्मादहणिजां लाभकृत् स्मृतः ॥ २५४
स्वदेशपण्ये तु शतं वणिग्गृह्णीत पञ्चकम् ।
दशकं पारदेश्ये तु यः सद्यः क्रयविक्रयौ ॥ २५५
पण्यस्योपरि संस्थाप्य व्ययं पण्यसमुद्भवम् ।
अर्घोऽनुग्रहकृत् कार्य्यः क्रेतुर्व्विक्रेतुरेव च । २५६
गृहीतमूल्यं यः पण्यं क्रेतुर्नैव प्रयच्छति ।
सोदयं तस्य दाप्योऽसौ दिग्लाभं वा दिगागते ॥ २५७
विक्रीतमपि विक्रेयं पूर्व्वक्रेतर्य्यगृह्णति ।
हानिश्चेत् क्रेतृदोषेण क्रेतुरेव हि सा भवेत् ॥ २५८
राजदैवोपघातेन पण्यदोष उपागते ।
हानिर्व्विक्रेतुरेवासौ याचितस्याप्रयच्छतः ॥ २५९
अन्यहस्ते च विक्रीतं दुष्टं वा दुष्टवद्यदि ।
विक्रीणाति दमस्तत्र मूल्यात् तु द्विगुणो भवेत् ॥ २६०
क्षयं वृद्धिं च वणिजा पण्यानामविजानता ।
क्रीत्वा नानुशयः कार्य्यः कुर्व्वन् षड्भागदण्डभाक् ॥ २६१

इति विक्रीयासम्प्रदानप्रकरणम् ।

समवायेन वणिजां लाभार्थं कर्म्म कुर्व्वताम् ।
लाभालाभौ यथाद्रव्यं यथा वा संविदा कृतौ ॥ २६२
प्रतिषिद्धमनादिष्टं प्रमादात्यच्च नाशितम् ।
स तद्दद्याद्विप्लवाच्च रक्षिताद्दशमांशभाक् ॥ २६३
अर्घप्रक्षेपणाद्विंशं भागं शुल्कं नृपो हरेत् ।
व्यासिद्धं राजयोग्यञ्च विक्रीतं राजगामि तत् ॥ २६४

मिथ्या वदन् परीमाणं शुल्कस्थानादपासरन् ।
दाप्यस्त्वष्टगुणं यश्च सव्याजक्रयविक्रयी ॥ २६५
तरिकः स्थलजं शुल्कं गृह्णन् दाप्य पणान् दश ।
ब्राह्मणप्रतिवेश्यानामेतदेवानिमन्त्रणे ॥ २६६
देशान्तरगते प्रेते द्रव्यं दायादबान्धवाः ।
ज्ञातयो वा हरेयुस्तदागतास्तैर्विना नृपः ॥ २६७
जिह्मं त्यजेयुर्निर्लाभमशक्तोऽन्येन कारयेत् ।
अनेन विधिराख्यात ऋत्विक्कर्षककर्म्मिणाम् ॥ २६८

इति सम्भूयसमुत्थानम् ।

ग्राहकैर्गृह्यते चौरो लोप्त्रेणाथ पदेन वा ।
पूर्व्वकर्म्मापराधी च तथा चाशुद्धवासकः ॥ २६९
अन्येऽपि शङ्कया ग्राह्या जातिनामादिनिह्नवैः ।
द्यूतस्त्रीपानसक्ताश्च शुष्कभिन्नमुखस्वराः ॥ २७०
परद्रव्यगृहाणाञ्च पृच्छका गूढचारिणः ।
निराया व्ययवन्तश्च विनष्टद्रव्यविक्रयाः ॥ २७१
गृहीतः शङ्कया चौर्य्ये नात्मानं चेद्विशोधयेत् ।
दापयित्वा हृतं द्रव्यं चौरदण्डेन दण्डयेत् ॥ २७२
चौरं प्रदाप्यापहृतं घातयेद्विविधैर्व्वधैः ।
सचिह्नं ब्राह्मणं कृत्वा स्वराष्ट्राद्विप्रवासयेत् ॥ २७३
घातितेऽपहृते दोषो ग्रामभर्त्तुरनिर्गते ।
विवीतभर्त्तुस्तु पथि चौरोद्धर्त्तुरवीतके ॥ २७४
स्वसीम्नि दद्याद्ग्रामस्तु पदं वा यत्र गच्छति ।
पञ्चग्रामी बहिःक्रोशाद्दशग्राम्यथवा पुनः ॥ २७५

बन्दिग्राहांस्तथा वाजिकुञ्जराणाञ्च हारिणः।
प्रसह्यघातिनश्चैव शूलमारोपयेन्नरान्॥ २७६
उत्क्षेपकग्रन्थिभेदौ करसन्दंशहीनकौ।
कार्य्यौ द्वितीयापराधे करपादैकहीनकौ॥ २७७
क्षुद्रमध्यमहाद्रव्यहरणे सारतो दमः।
देशकालवयःशक्ति सञ्चिन्त्य दण्डकर्म्मणि॥ २७८
भक्तावकाशाग्न्युदकमन्त्रोपकरणव्ययान्।
दत्त्वा चौरस्य हन्तुर्व्वा जानतो दम उत्तमः॥ २७९
शस्त्रावपाते गर्भस्य पातने चोत्तम दमः।
उत्तमो वाधमो वापि पुरुषस्त्रीप्रमापणे॥ २८०
विप्रदुष्टां स्त्रियंभ्रुण पुरुषघ्नीमगर्भिणीम्।
सेतुभेदकरीञ्चाप्सु शिलां बद्धा प्रवेशयेत्॥ २८१
विषाग्निदां पतिगुरुनिजापत्यप्रमापणीम्।
विकर्णकरनासौष्ठीं कृत्वा गोभिः प्रमापयेत्॥ २८२
अविज्ञातहतस्याशु कलहं सुतबान्धवाः।
प्रष्टव्या योषितश्चास्य परपुंसि रताः पृथक्॥ २८३
स्त्रीद्रव्यवृत्तिकामो वा केन वायं गतः सह।
मृत्युदेशसमासन्नं पृच्छेद्वापि जनं शनैः॥ २८४
क्षेत्रवेश्मवनग्रामविवीतखलदाहकाः।
राजपत्न्यभिगामी च दग्धव्यास्तु कटाग्निना॥ २८५

इति स्तेयप्रकरणम्।

पुमान् संग्रहणे ग्राह्यः केशाकेशि परस्त्रियाः।
सद्यो वा कामजैश्चिह्नैःप्रतिपत्तौ द्वयोस्तथा॥ २८६
नीवीस्तनप्रावरणसक्थिकेशाभिमर्शनम्।

प्रदेशकालवयसां सत्त्वकस्थानमेव च ॥ २८७
योनिनिपेधे शतं दद्याद्विशतन्तु दमं पुमान्।
प्रतिपेधे द्वयोर्दण्डो यथा संग्रहणे तथा ॥ २८८
स्वजातावुत्तमो दण्ड आनुलोम्ये तु मध्यमः।
प्रातिलोम्ये वधः पुंसः स्त्रीणां नासादिकर्त्तनम् ॥ २८९
अलङ्कृतां हरन् कन्यामुत्तमस्त्वन्यथाधमम्।
दण्डं दद्यात् सवर्णासु प्रातिलोम्ये वधः स्मृतः ॥ २९०
सकामास्वनुलोमासु न दोषस्त्वन्यथा दमः।
दूषणे तु करच्छेद उत्तमायां वधस्तथा ॥ २९१
शतं स्त्रीदूषणे दद्याद्द्वे तु मिथ्याभिशंसिता।
पशून् गच्छञ्छतं दाप्यो हीनस्त्रीं गाञ्च मध्यमम् ॥ २९२
अवरुद्धासु दासीषु भुजिष्यासु तथैव च।
गम्यास्वपि पुमान्दाप्यः पञ्चाशत्पणिकं दमम् ॥ २९३
प्रसह्य दास्यभिगमे दण्डो दशपणः स्मृतः।
बहूनां यद्यकामासौ चतुर्विंशतिकः पृथक् ॥ २९४
गृहीतवेतना वेश्या नेच्छन्ती द्विगुणं वहेत्।
अगृहीते समं दाप्यः पुमानप्येवमेव तु ॥ २९५
अयोनौ गच्छतो योषां पुरुषं चाधि मेहतः।
चतुर्विंशतिको दण्डस्तथा प्रव्रजितागमे ॥ २९६
अन्त्याभिगमने त्वङ्क्य कबन्धेन प्रवासयेत्।
शूद्रस्तथाङ्क्य एव स्यादन्त्यस्यार्य्यागमे वधः ॥ २९७

इति स्त्रीसंग्रहप्रकरणम्।

ऊनं वाप्यधिकं वापि लिखेद्यो राजशासनम्।
पारदारिकचौर वा मुञ्चतो दण्ड उत्तमः ॥ २९८

अभक्ष्येण द्विजं दुष्यन् दण्ड्य उत्तमसाहसम् ।
क्षत्रियं मध्यमं वैश्यं प्रथमं शूद्रमर्द्धकम् ॥ २९९

कूटस्वर्णव्यवहारी विमांसस्य च विक्रयी ।
त्र्यङ्गहीनन्तु कर्त्तव्यो दाप्यश्चोत्तमसाहसम् ॥ ३००

चतुष्पादकृतो दोषो नापैहीति प्रजल्पतः ।
काष्ठलोष्टेषु पाषाणवाहुयुग्यकृतस्तथा ॥ ३०१

छिन्ननस्येन यानेन तथा भग्नयुगादिना ।
पश्चाच्चैवापसरता हिंसने स्वाम्यदोषभाक् ॥ ३०२

शक्तो ह्यमोचयन् स्वामी दंष्ट्रिणां शृङ्गिणां तथा ।
प्रथमं साहसं दद्याद्विकुष्टे द्विगुणं ततः ॥ ३०३

जारं चौरेत्यभिवदन् दाप्यः पञ्चशतं दमम् ।
उपजीव्यधनं मुञ्चंस्तदेवाष्टगुणीकृतम् ॥ ३०४

राज्ञोऽनिष्टप्रवक्तारं तस्यैवाक्रोशकारिणम् ।
तन्मन्त्रस्य च भेत्तारं जिह्वां छित्त्वा प्रवासयेत् ॥ ३०५

मृताङ्गलग्नविक्रेतुर्गुरोस्ताडयितुस्तथा ।
राजयानासनारोढुर्दण्ड उत्तमसाहसः ॥ ३०६

द्विनेत्रभेदिनो राजद्विष्टादेशकृतस्तथा ।
विप्रत्वेन च शूद्रस्य जीवतोऽष्टशतो दमः ॥ ३०७

दुर्दृष्टांस्तु पुनर्दृष्ट्वा व्यवहारान् नृपेण तु ।
सभ्याः सजयिनो दण्ड्या विवादाद्द्विगुणं दमम् ॥ ३०८

यो मन्येताजितोऽस्मीति न्यायेनापि पराजितः ।
तमायान्तं पुनर्जित्वा दापयेद्द्विगुणं दमम् ॥ ३०९

राज्ञान्यायेन यो दण्डो गृहीतो वरुणाय तम्।
निवेद्य दद्याद्विप्रेभ्यः स्वयं त्रिंशद्गुणीकृतम्॥ ३१०

इति श्रीयाज्ञवल्कीये धर्मशास्त्रे व्यवहारो नाम द्वितीयोऽध्यायः॥ २॥

तृतीयोऽध्यायः।

ऊनद्विवर्षं निखनेन्न कुर्य्यादुदकं ततः।
आ श्मशानामनुव्राज्य इतरो ज्ञातिभिर्वृतः॥ १
यमसूक्तं यमीं गाथां जपद्भिर्लौकिकाग्निना।
स दग्धव्य उपेतश्चेदाहिताग्न्यावृतार्थवत्॥ २
सप्तमाद्दशमाद्वापि ज्ञातयोऽभ्युपयन्त्यपः।
अपनः शोशुचदघमनेन पितृदिङ्मुखाः॥ ३
एवं मातामहाचार्य्यप्रेतानामुदकक्रिया।
कामोदकं सखिप्रत्तास्वस्रीयश्वशुरर्त्विजाम्॥ ४
सकृत् प्रसिञ्चन्त्युदकं नामगोत्रेण वाग्यताः।
न ब्रह्मचारिणः कुर्य्युरुदकं पतितास्तथा॥ ५
पाषण्डमनाश्रिताः स्तेना भर्त्तृघ्न्यः कामगादिकाः।
सुराप्य आत्मत्यागिन्यो नाशौचोदकभाजनाः॥ ६
कृतोदकान् समुत्तीर्णान् मृदुशाद्वलसंस्थितान्।
स्नातानपवदेयुस्तानितिहासैः पुरातनैः॥ ७
मानुष्ये कदलीस्तम्भनिःसारे सारमार्गणम्।
यः करोति स सम्मूढो जलबुद्बुदसन्निभे॥ ८

पञ्चधा सम्भृतः कायो यदि पञ्चत्वमागतः ।
कर्म्मभिः स्वशरीरोत्थैस्तत्र का परिवेदना ॥ ९

गन्त्री वसुमती नाशमुदधिर्द्दैवतानि च ।
फ्रेनप्रख्यः कथं नाशं मर्त्त्यलोको न यास्यति ॥ १०

श्लेष्माश्रु बान्धवैर्मुक्तं प्रेतो भुंक्ते यतोऽवशः ।
अतो न रोदितव्यन्तु क्रियाः कार्य्याः स्वशक्तितः ॥ ११

इति संश्रुत्य गच्छेयुर्गृहं बालपुरःसराः ।
विदश्य निम्बपत्राणि नियताद्वारि वेश्मनः ॥ १२

आचम्याग्न्यादिसलिलं गोमयं गौरसर्षपान् ।
प्रविशेयुः समालभ्य दत्त्वाश्मनि पदं शनैः ॥ १३

प्रवेशनादिकं कर्म्म प्रेतसंस्पर्शिनामपि ।
इच्छतां तत्क्षणाच्छुद्धिः परेषां स्नानसंयमात् ॥ १४

आचार्य्यपित्रुपाध्यायान्निर्हृत्यापि व्रती व्रती ।
सकटान्नं न चाश्नीयान्न च तैः सह संवसेत् ॥ १५

क्रीतलब्धाशना भूमौ स्वपेयुस्ते पृथक् पृथक् ।
पिण्डयज्ञावृता देयं प्रेतायान्नं दिनत्रयम् ॥ १६

जलमेकाहमाकाशे स्थाप्यं क्षीरञ्च मृन्मये ।
वैतानोपासनाः कार्य्याः क्रियाश्च श्रुतिदर्शनात् ॥ १७

त्रिरात्रं दशरात्रं वा शावमाशौचमुच्यते ।
ऊनद्विवर्षमुभयोः सूतकं मातुरेव हि ॥ १८

पित्रोस्तु सूतकं मातुस्तदसृग्दर्शनाद् ध्रुवम् ।
तदहर्न प्रदुष्येत पूर्व्वेषां जन्मकारणात् ॥ १९

अन्तरा जन्ममरणे शेषाहोभिर्विशुध्यति ।
गर्भस्रावे मासतुल्या निशाः शुद्धेस्तु कारणम् ॥ २०

हतानां नृपगोविप्रैरन्वक्षञ्चात्मघातिनाम्।
प्रोषिते कालशेषः स्यात् पूर्णे दत्त्वोदकं शुचि ॥ २१
क्षत्रस्य द्वादशाहानि विशः पञ्चदशैव तु।
त्रिंशद्दिनानि शूद्रस्य तदर्द्धं न्यायवर्त्तिनः ॥ २२
आ दन्तजन्मनः सद्य आ चूड़ान्नैशिकी स्मृता।
त्रिरात्रमा व्रतादेशाद्दशरात्रमतः परम् ॥ २३
अहस्त्वदत्तकन्यासु बालेषु च विशोधनम्।
गुर्व्वन्तेवास्यनूचानमातुलश्रोत्रियेषु च ॥ २४
अनौरसेषु पुत्रेषु भार्य्यास्वन्यगतासु च।
निवासराजनि प्रेते तदहः शुद्धिकारणम् ॥ २५
ब्राह्मणेनानुगन्तव्यो न शूद्रो न द्विजः क्वचित्।
अनुगम्याम्भसि स्नात्वा स्पृष्ट्वाग्निं घृतभुक् शुचिः ॥ २६
महीपतीनां नाशौचं हतानां विद्युता तथा।
गोब्राह्मणार्थे संग्रामे यस्य चेच्छति भूमिपः ॥ २७
ऋत्विजां दीक्षितानाञ्च यज्ञियं कर्म्म कुर्व्वताम्।
सत्रिव्रतिब्रह्मचारिदातृब्रह्मविदां तथा ॥ २८
दाने विवाहे यज्ञे च संग्रामे देशविप्लवे।
आपद्यपि च कष्टायां सद्यः शौचं विधीयते ॥ २९
उदक्याशौचिभिः स्नायात् संस्पृष्टस्तैरुपस्पृशेत्।
अब्लिङ्गानि जपेच्चैव सावित्रीं मनसा सकृत् ॥ ३०
कालोऽग्निः कर्म्म मृद्वायुर्मनो ज्ञानं तपो जलम्।
पश्चात्तापो निराहारः सर्व्वेऽमी शुद्धिहेतवः ॥ ३१
अकार्य्यकारिणां दानं वेगो नद्यास्तु शुद्धिकृत्।
शोध्यस्य मृच्च तोयञ्च सन्न्यासो वै द्विजन्मनाम् ॥ ३२

तपो वेदविदां क्षान्तिर्विदुषां वर्ष्मणो जलम् ।
जपः प्रच्छन्नपापानां मनसः सत्यमुच्यते ॥ ३३

भूतात्मनस्तपोविद्ये बुद्धेर्ज्ञानं विशोधनम् ।
क्षेत्रज्ञस्येश्वरज्ञानाद्विशुद्धिः परमा मता ॥ ३४

इत्यशौचप्रकरणम् ।

क्षात्रेण कर्मणा जीवेद्विशां वाप्यापदि द्विजः ।
निस्तीर्य्य तामथात्मानं पावयित्वा न्यसेत् पथि ॥ ३५

फलोपलक्षौमसोममनुष्यापूपवीरुधः ।
तिलौदनरसक्षारान् दधि क्षीरं घृतं जलम् ॥ ३६

शस्त्रासवमधूच्छिष्टमधुलाक्षाश्च बर्हिषः ।
मृच्चर्मपुष्पकुतपकेशतक्रविषक्षितीः ॥ ३७

कौशेयनीललवणमांसैकशफसीसकान् ।
शाकार्द्रौषधिपिण्याक-पशुगन्धांस्तथैव च ॥ ३८

वैश्यवृत्त्यापि जीवन्नो विक्रीणीत कदाचन ।
धर्म्मार्थं विक्रयं नेयास्तिला धान्येन तत्समाः ॥ ३९

लाक्षालवणमांसानि पतनीयानि विक्रये ।
पयो दधि च मद्यञ्च हीनवर्णकराणि च ॥ ४०

आपद्गतः सम्प्रगृह्णन् भुञ्जानो वा यतस्ततः ।
न लिप्येतैनसा विप्रो ज्वलनार्कसमो हि सः ॥ ४१

कृषिः शिल्पं भृतिर्व्विद्या कुसीदं शकटं गिरिः ।
सेवाऽनूपो नृपो भैक्षमापत्तौ जीवनानि तु ॥ ४२

बुभुक्षितस्त्र्यहं स्थित्वा धान्यमब्राह्मणाद्धरेत् ।
प्रतिगृह्य तदाख्येयमभियुक्तेन धर्म्मतः ॥ ४३

तस्य वृत्तं कुलं शीलं श्रुतमध्ययनं तपः ।
ज्ञात्वा राजा कुटुम्बञ्च धर्म्म्यां वृत्तिं प्रकल्पयेत् ॥ ४४

इत्यापद्धर्म्मप्रकरणम् ।

सुतविन्यस्तपत्नीकस्तया वानुगतो वनम् ।
वानप्रस्थो ब्रह्मचारी साग्निः सोपासनो व्रजेत् ॥ ४५
अफालकृष्टेनाग्नींश्च पितृदेवातिथींस्तथा ।
भृत्यांस्तु तर्पयेत् श्मश्रुजटालोमभृदात्मवान् ॥ ४६
अह्नो मासस्य षण्णां वा तथा संवत्सरस्य वा ।
अर्थस्य सञ्चयं कुर्य्यात् कृतमाश्वयुजे त्यजेत् ॥ ४७
दान्तस्त्रिषवणस्नायी निवृत्तश्च प्रतिग्रहात् ।
स्वाध्यायवान् दानशीलः सर्व्वसत्त्वहिते रतः ॥ ४८
दन्तोलूखलिकः कालपक्वाशी वाश्मकुट्टकः ।
श्रौतं स्मार्त्तं फलस्नेहैः कर्म्म कुर्य्यात् क्रियास्तथा ॥ ४९
चान्द्रायणैर्नयेत् कालं कृच्छ्रैर्वा वर्त्तयेत् सदा ।
पक्षे गते वाप्यश्नीयान्मासे वाऽहनि वा गते ॥ ५०
स्वप्याद्भूमौ शुची रात्रौ दिवा सम्प्रपदैर्नयेत् ।
स्थानासनविहारैर्व्वा योगाभ्यासेन वा तथा ॥ ५१
ग्रीष्मे पञ्चाग्निमध्यस्थो वर्षासु स्थण्डिलेशयः ।
आर्द्रवासास्तु हेमन्ते शक्त्या वापि तपश्चरेत् ॥ ५२
यः कण्टकैर्व्वितुदति चन्दनैर्यश्च लिम्पति ।
अक्रुद्धोऽपरितुष्टश्च समस्तस्य च तस्य च ॥ ५३
अग्नीन् वाप्यात्मसात् कृत्वा वृक्षावासो मिताशनः ।
वानप्रस्थगृहेष्वेव यात्रार्थं भैक्षमाचरेत् ॥ ५४

ग्रामादाहृत्य वा ग्रासानष्टौ भुञ्जीत वाग्यतः।
वायूभक्षः प्रागुदीचीं गच्छेद्वा वर्ष्मसंक्षयात्॥ ५५

इतिवानप्रस्थप्रकरणम्।

वनाद्गृहाद्वा कृत्वेष्टिं सार्व्ववेदसदक्षिणाम्।
प्राजापत्यां तदन्ते तानग्नीनारोप्य चात्मनि॥ ५६
अधीतवेदो जपकृत् पुत्रवानन्नदोऽग्निमान्।
शक्त्या च यज्ञकृन्मोक्षे मनः कुर्य्यात्तु नान्यथा॥ ५७
सर्व्वभूतहितः शान्तस्त्रिदण्डी सकमण्डलुः।
एकारामः परिव्रज्य भिक्षार्थी ग्राममाश्रयेत्॥ ५८
अप्रमत्तश्चरेद्भैक्षं सायाह्ने नाभिलक्षितः।
रहितं भिक्षुकैर्ग्रामे यात्रामात्रमलोलुपः॥ ५९
यतिपात्राणि मृद्वेणुदार्व्वलाबुमयानि च।
सलिलैः शुद्धिरेतेषां गोवालैश्चावघर्षणात्॥ ६०
सन्निरुध्येन्द्रियग्रामं रागद्वेषौ विहाय च।
भयं हृत्वा च भूतानाममृतो भवति द्विजः॥ ६१
कर्त्तव्याशयशुद्धिस्तु भिक्षुकेन विशेषतः।
ज्ञानोत्पत्तिनिमित्तत्वात् स्वातन्त्र्यकरणाय च॥ ६२
अवेक्ष्या गर्भवासश्च कर्म्मजा गतयस्तथा।
आधयो व्याधयः क्लेशा जरा रूपविपर्य्ययः॥ ६३
भवो जातिसहस्रेषु प्रियाप्रियविपर्य्ययः।
ध्यानयोगेन सम्पश्येत् सूक्ष्म आत्मात्मनि स्थितः। ६४
नाश्रमः कारणं धर्म्मे क्रियमाणो भवेद्धि सः।
अतो यदात्मनोऽपथ्यं परस्य न तदाचरेत्॥ ६५

सत्यमस्तेयमक्रोधो ह्रीः शौचं धीर्धृतिर्दमः।
संयतेन्द्रियता विद्या धर्मः सर्व्व उदाहृतः॥ ६६

इति यतिप्रकरणम्।

निःसरन्ति यथा लोहपिण्डात्तमात् स्फुलिङ्गकाः।
सकाशादात्मनस्तद्वदात्मानः प्रभवन्ति हि॥ ६७
तत्रात्मा हि स्वयं किञ्चित् कर्म्म किञ्चित् स्वभावतः।
करोति किञ्चिदभ्यासाद्धर्म्माधर्म्मोभयात्मकम्॥ ६८
निमित्तमक्षरः कर्त्ता बोद्धा ब्रह्म गुणी वशी।
अजः शरीरग्रहणात् स जात इति कीर्त्त्यते॥ ६९
सर्गादौ स यथाकाशं वायुं ज्योतिर्ज्जलं महीम्।
सृजत्येकोत्तरगुणांस्तथादत्ते भवन्नपि॥ ७०
आहुत्याप्यायते सूर्य्यस्तस्माद्वृष्टिरथौषधिः।
तदन्नं रसरूपेण शुक्रत्वमुपगच्छति॥ ७१
स्त्रीपुंसयोस्तु संयोगे विशुद्धे शुक्रशोणिते।
पञ्चधातून् स्वयं षष्ठ आदत्ते युगपत् प्रभुः॥ ७२
इन्द्रियाणि मनः प्राणो ज्ञानमायुः सुखं धृतिः।
धारणा प्रेरणं दुःखमिच्छाहङ्कार एव च॥ ७३
प्रयत्न आकृतिर्व्वर्णः स्वरद्वेषौ भवाभवौ।
तस्यैतदात्मजं सर्व्वमनादेरादिमिच्छतः॥ ७४
प्रथमे मासि संक्लेदभूतो धातुविमूर्च्छितः।
मास्यर्व्वुदं द्वितीये तु तृतीयेऽङ्गेन्द्रियैर्युतः॥ ७५
आकाशाल्लाघवं सौक्ष्म्यं शब्दं श्रोत्रं बलादिकम्।
वायोस्तु स्पर्शनं चेष्टां व्यूहनं रौक्ष्यमेव च॥ ७६

पित्तात्तु दर्शनं पक्तिमौष्ण्यं रूपं प्रकाशिताम् ।
रसात्तु रसनं शैत्यं स्नेहं क्लेदं समार्द्दवम् ॥ ७७
भूमेर्गन्धं तथा घ्राणं गौरवं मूर्त्तिमेव च ।
आत्मा गृह्णात्यजः सर्व्वं तृतीये स्पन्दते ततः ॥ ७८
दौहृदस्याप्रदानेन गर्भो दोषमवाप्नुयात् ।
वैरूप्यं मरणं वापि तस्मात् कार्य्यं प्रियं स्त्रियाः ॥ ७९
स्थैर्य्यं चतुर्थे त्वङ्गानां पञ्चमे शोणितोद्भवः ।
षष्ठे बलस्य वर्णस्य नखरोम्नाञ्च सम्भवः ॥ ८०
मनश्चेतन्ययुक्तोऽसौ नाड़ीस्नायुशिरायुतः ।
सप्तमे चाष्टमे चैव त्वङ्मांसस्मृतिमानपि ॥ ८१
पुनर्द्धात्रीं पुनर्गर्भमोजस्तस्य प्रधावति ।
अष्टमे मास्यतो गर्भो जातः प्राणैर्व्वियुज्यते ॥ ८२
नवमे दशमे वापि प्रबलैः सूतिमारुतैः ।
निःसार्य्यते बाण इव यन्त्रच्छिद्रेण सज्वरः ॥ ८३
तस्य षोढ़ा शरीराणि षट् त्वचो धारयन्ति च ।
षड़ङ्गानि तथास्थाञ्च सह षष्ट्या शतत्रयम ॥ ८४
स्थालैः सह चतुःषष्टिर्दन्ता वै विंशतिर्नखाः ।
पाणिपादशलाकाश्च तासां स्थानचतुष्टयम् ॥ ८५
षष्ट्यङ्गुलीनां द्वे पार्ष्ण्योर्गुल्फेषु च चतुष्टयम् ।
चत्वार्य्यरत्निकास्थीनि जङ्घयोस्तावदेव तु ॥ ८६
द्वे द्वे जानुकपोलोरुफलकांससमुद्भवे ।
अक्षतालूषके श्रोणीफलके च विनिर्द्दिशेत् ॥ ८७
भगास्थ्येकं तथा पृष्ठे चत्वारिंशच्च पञ्च च ।
ग्रीवा पञ्चदशास्थिः स्याज्जत्र्वेकैकं तथा हनु ॥ ८८

तन्मूले द्वे ललाटाक्षिगण्डे नासा घनास्थिका।
पार्श्वकाः स्थालकैः सार्द्धमर्बुदैश्च द्विसप्ततिः॥ ८९
द्वौ शङ्खकौ कपालानि चत्वारि शिरसस्तथा।
उरः सप्तदशास्थीनि पुरुषस्यास्थिसंग्रहः॥ ९०
गन्धरूपरसस्पर्शशब्दाश्च विषयाः स्मृताः।
नासिका लोचने जिह्वा त्वक्श्रोत्रञ्चेन्द्रियाणि च॥ ९१
हस्तौ पायुरुपस्थश्च वाक् पादौ चेति पञ्च वै।
कर्म्मेन्द्रियाणि जानीयान्मनश्चैवोभयात्मकम्॥ ९२
नाभिरोजो गुदं शुक्रं शोणितं शङ्खकौ तथा।
मूर्द्धांसकण्ठहृदयं प्राणस्यायतनानि तु॥ ९३
वपावसावहननं नाभिः क्लोम यकृत् प्लिहा।
क्षुद्रान्तं वृक्कको वस्तिः पुरीषाधानमेव च॥ ९४
आमाशयोऽथ हृदयं स्थूलान्त्रं गुदमेव च।
उदरञ्च गुदौकोष्ठौ विस्तारोऽयमुदाहृतः॥ ९५
कनीनिके चाक्षिकूटे शष्कुली कर्णपुत्रकौ।
कर्णौ शङ्खौ भ्रुवौ दन्तवेष्टावोष्ठौ ककुन्दरे॥ ९६
वङ्क्षणौ वृषणौ वृक्कौ श्लेषसङ्घातजौ स्तनौ।
उपजिह्वा स्फिजौ बाहू जङ्घोरुषु च पिण्डिकाः॥ ९७
तालूदरं वस्ति शीर्षं चिबुके गलशुण्डिके।
अवटुश्चैवमेतानि स्थानान्यत्र शरीरके॥ ९८
अक्षिकर्णचतुष्कञ्च पद्धस्तहृदयानि च।
नवच्छिद्राणि तान्येव प्राणस्यायतनानि तु॥ ९९
शिराः शतानि सप्तैव नव स्नायुशतानि च।
धमनीनां शते द्वे च पेशी पञ्चशतानि च॥ १००

एकोनत्रिंशल्लक्षाणि तथा नवशतानि च।
षट्पञ्चाशच्च जानीत शिरा धमनिसंज्ञिताः॥ १०१
त्रयोलक्षास्तु विज्ञेयाः श्मश्रुकेशाः शरीरिणाम्।
सप्तोत्तरं मर्म्मशतं द्वे च सन्धिशते तथा॥ १०२
रोम्णां कोव्यश्च पञ्चाशच्चतस्रः कोव्य एव च।
सप्तषष्टिस्तथा लक्षाः सार्द्धाः स्वेदायनैः सह॥ १०३
वायवीयैर्विगण्यन्ते विभक्ताः परमाणवः।
यद्यप्येकोऽनुवेदैषां भावनाश्चैव संस्थितिम्॥ १०४
रसस्य नव विज्ञेया जलस्याञ्जलयो दश।
सप्तैव तु पुरीषस्य रक्तस्याष्टौ प्रकीर्त्तिताः॥ १०५
षट् श्लेष्मा पञ्च पित्तञ्च चत्वारो मूत्रमेव च।
वसात्रयो द्वौ तु मेदो मज्जैकोऽर्द्धन्तु मस्तके॥ १०६
श्लेष्मौजसस्तावदेव रेतसस्तावदेव तु।
इत्येतदस्थिरं वर्ष्म यस्य मोक्षाय कृत्यसौ॥ १०७
द्वासप्ततिसहस्राणि हृदयादभिनिःसृता।
हिताहिता नाम नाड्यस्तासां मध्ये शशिप्रभम्॥ १०८
मण्डलं तस्य मध्यस्थ आत्मा दीप इवाचलः।
स ज्ञेयस्तं विदित्वेह पुनरायतने नतु॥ १०९
ज्ञेयञ्चारण्यकमहं यदादित्यादवाप्तवान्।
योगशास्त्रञ्च मत्प्रोक्तं ज्ञेयं योगमभीप्सता॥ ११०
अनन्यविषयं कृत्वा मनोबुद्धिस्मृतीन्द्रियम्।
ध्येय आत्मा स्थितो योऽसौ हृदये दीपवत् प्रभुः॥ १११
यथाविधानेन पठन् सामगायमविच्युतम्।
सावधानस्तदभ्यासात् परं ब्रह्माधिगच्छति॥ ११२

अपरान्तकमुल्लोप्यं मद्रकं प्रकरीन्तथा।
औवेणकं सराविन्दुमुत्तरं गीतकानि च॥ ११३
ऋग्गाथाः पाणिका दक्षविहिता ब्रह्मगीतिकाः।
ज्ञेयमेतत्तदभ्यासकरणान्मोक्षसंज्ञितम्॥ ११४
वीणावादनतत्त्वज्ञः श्रुतिजातिविशारदः।
तालज्ञश्चाप्रयासेन मोक्षमार्गं नियच्छति॥ ११५
गीतज्ञो यदि गीतेन नाप्नोति परमं पदम्।
रुद्रस्यानुचरो भूत्वा तेनैव सह मोदते॥ ११६
अनादिरात्मा कथितस्तस्यादिस्तु शरीरकम्।
आत्मनश्च जगत् सर्व्वं जगतश्चात्मसम्भवः॥ ११७
कथमेतद्विमुह्यामः सदेवासुरमानवम्।
जगदुद्भूतमात्मा च कथं तस्मिन् वदस्व नः॥ ११८
मोहजालमपास्येह पुरुषो दृश्यते हि यः।
सहस्रकरपन्नेत्रः सूर्य्यवर्च्चाः सहस्रकः॥ ११९
स आत्मा चैव यज्ञश्च विश्वरूपः प्रजापतिः।
विराजः सोऽन्नरूपेण यज्ञत्वमुपगच्छति॥ १२०
यो द्रव्यदेवतात्यागसम्भूतो रस उत्तमः।
देवान् सन्तर्प्य स रसो यजमानं फलेन च॥ १२१
संयोज्य वायुना सोमं नीयते रश्मिभिस्ततः।
ऋग्यजुःसामविहितं सौरं धामोपनीयते॥ १२२
खमण्डलादसौ सूर्य्यः सृजत्यमृतमुत्तमम्।
यज्जन्म सर्व्वभूतानामशनानशनात्मनाम्॥ १२३
तस्मादन्नात् पुनर्यज्ञः पुनरन्नं पुनः क्रतुः।
एवमेतदनाद्यन्तं चक्रं सम्परिवर्त्तते॥ १२४

अनादिरात्मा सम्भूतिर्व्विद्यते नान्तरात्मन ।
समवायो नु पुरुषो मोहेच्छाद्वेषकर्म्मज: ॥ १२५
सहस्रात्मा मया यो व आदिदेव उदाहृत: ।
मुखवाहूरुपज्जा: स्युस्तस्य वर्णा यथाक्रमम् ॥ १२६
पृथिवी पादतस्तस्य शिरसो द्यौरजायत ।
नस्त: प्राणा दिश: श्रोत्रात स्पर्शाद्वायुर्मुखाग्निरभवत् ॥ १२७
मनमश्चन्द्रमा जातश्चक्षुषश्च दिवाकर: ।
जघनादन्तरीक्षञ्च जगच्च सचराचरम् ॥ १२८
यद्यवं नु कथं ब्रह्मन् पापयोनिषु जायते ।
ईश्वर: स कथं भावैरनिष्टै: सम्प्रयुज्यते ॥ १२९
करणैरन्वितस्यापि पूर्व्वज्ञानं कथञ्चन ।
वेत्ति सर्व्वगतां कस्मात् सर्व्वगोऽपि न वेदनाम् ॥ १३०
अन्त्यपक्षिस्थावरतां मनोवाक्कायकर्म्मजै: ।
दोषै: प्रयाति जीवोऽयं भवं योनिशतेषु च ॥ १३१
अनन्ताश्च यथा भावा: शरीरेषु शरीरिणाम् ।
रूपाण्यपि तथैवेह सर्व्वयोनिषु देहिनाम् ॥ १३२
विपाक: कर्म्मणां प्रत्य केषाञ्चिदिह जायते ।
इह चामुत्र वै केषां भावस्तत्र प्रयोजनम् ॥ २३३
परद्रव्याण्यभिध्यायं स्तथानिष्टानि चिन्तयन् ।
वितथाभिनिवेशी च जायन्तेऽन्त्यासु योनिषु ॥ १३४
पुरुषोऽनृतवादी च पिशुन: पुरुषस्तथा ।
अनिबद्धप्रलापी च मृगपक्षिषु जायते ॥ १३५
अदत्तादाननिरत: परदारोपसेवक: ।
हिंसकश्चाविधानेन स्थावरेष्वभिजायते ॥ १३६

आतमज्ञ: शौचवान् दान्तस्तपस्वी विजितेन्द्रियः।
धर्म्मकृद्वेदविद्यावित् सात्त्विको देवयोनिषु ॥ १३७
असत्कार्य्यरतोऽधीर आरम्भी विषयी च यः।
स राजगोमनुष्येषु मृतो जन्माधिगच्छति ॥ १३८
निद्रालुः क्रूरकृल्लुब्धो नास्तिको याचकस्तथा।
प्रमादवान् भिन्नवृत्तो भवेत्तिर्य्यक्षु तामसः ॥ १३९
रजसा तमसा चैवं समाविष्टो भ्रमन्निह।
भावैरनिष्टैः संयुक्तः संसारं प्रतिपद्यते ॥ १४०
मलिनो हि यथादर्शो रूपालोकस्य न क्षमः।
तथाविपक्वकरण आत्मज्ञानस्य न क्षमः ॥ १४१
कट्वेर्व्वारौ यथापक्वे मधुरः सन् रसोऽपि न।
प्राप्यते ह्यात्मनि तथा नापक्वकरणे ज्ञता ॥ १४२
सर्व्वाश्रयां निजे देहे देही विन्दति वेदनाम्।
योगी मुक्तश्च सर्व्वासां यो न चाप्नोति वेदनाम् ॥ १४३
आकाशमेकं हि यथा घटादिषु पृथग्भवेत्।
तथात्मैकोऽप्यनेकस्तु जलाधारेष्विवांशुमान् ॥ १४४
ब्रह्मखानिलतेजांसि जलं भूश्चेति धातवः।
इमे लोका एष चात्मा तस्माच्च सचराचरम् ॥ १४५
मृद्दण्डचक्रसंयोगात् कुम्भकारो यथा घटम्।
करोति तृणमृत्काष्ठैर्गृहं वा गृहकारकः ॥ १४६
हेममात्रमुपादाय रूपं वा हेमकारकः।
निजलालासमायोगात् कोषं वा कोषकारकः ॥ १४७
कारणान्येवमादाय तासु तास्विह योनिषु।
सृजत्यात्मानमात्मा च सम्भूय करणानि च ॥ १४८

महाभूतानि सत्यानि यथात्मापि तथैव हि ।
कोऽन्यथैकेन नेत्रेण दृष्टमन्येन पश्यति ॥ १४९
वाचं वा को विजानाति पुनः संश्रुत्य संश्रुताम् ।
अतीतार्थस्मृतिः कस्य को वा स्वप्नस्य कारकः ॥ १५०
जातिरूपवयोवृत्तिविद्यादिभिरहङ्कृतः ।
शब्दादिविषयोद्योगं कर्म्मणा मनसा गिरा ॥ १५१
स सन्दिग्धमतिः कर्म्मफलमस्ति न वेति वा ।
विप्लुतः सिद्धमात्मानमसिद्धोऽपि हि मन्यते ॥ १५२
मम दाराः सुतामात्या अहमेषामिति स्थितिः ।
हिताहितेषु भावेषु विपरीतमतिः सदा ॥ १५३
ज्ञेयज्ञे प्रकृतौ चैव विकारे चाविशेषवान् ।
अनाशकानलापातजलप्रपतनोद्यमी ॥ १५४
एवंवृत्तोऽविनीतात्मा वितथाभिनिवेशवान् ।
कर्म्मणा द्वेषमोहाभ्यामिच्छया चैव बध्यते ॥ १५५
आचार्य्योपासनं वेदशास्त्रार्थेषु विवेकिता ।
तत्कर्म्मणामनुष्ठानं सङ्गः सद्भिर्गिरः शुभाः ॥ १५६
स्त्र्यालोकालम्भविगमः सर्व्वभूतात्मदर्शनम् ।
त्यागः परिग्रहाणाञ्च जीर्णकाषायधारणम् ॥ १५७
विषयेन्द्रियसंरोधस्तन्द्रालस्यविवर्ज्जनम् ।
शरीरपरिसङ्ख्यानं प्रवृत्तिष्वघदर्शनम् ॥ १५८
नीरजस्तमता सत्त्वशुद्धिर्निःस्पृहता शमः ।
एतैरुपायैः संशुद्धः सत्त्वयुक्तोऽमृतो भवेत् ॥ १५९
तत्त्वस्मृतेरुपस्थानात् सत्त्वयोगात् परिक्षयात् ।
कर्म्मणां सन्निकर्षाच्च सतां योगः प्रवर्त्तते ॥ १६०

शरीरसङ्क्षये यस्य मनः सत्त्वस्थमीश्वरम्।
अविप्लुतमतिः सम्यक् स जातिस्मरतामियात्॥ १६१

यथा हि भरतो वर्णैर्व्वर्णयत्यात्मनस्तनुम्।
नानारूपाणि कुर्व्वाणस्तथात्मा कर्म्मजास्तनूः॥ १६२

कालकर्म्मात्मबीजानां दोषैर्म्मातुस्तथैव च।
गर्भस्य वैकृतं दृष्टमङ्गहीनादि जन्मतः॥ १६३

अहङ्कारेण मनसा गत्या कर्म्मफलेन च।
शरीरेण च नात्मायं मुक्तपूर्व्वः कथञ्चन॥ १६४

वर्त्त्याधारस्नेहयोगाद्यथा दीपस्य संस्थितिः।
विक्रियापि च दृष्टैवमकाले प्राणसङ्क्षयः॥ १६५

अनन्ता रश्मयस्तस्य दीपवद्यः स्थितो हृदि।
सितासिताः कद्रुनीलाः कपिलाः पीतलोहिताः॥ १६६

ऊर्द्ध्वमेकः स्थितस्तेषां यो भित्त्वा सूर्य्यमण्डलम्।
ब्रह्मलोकमतिक्रम्य तेन याति परां गतिम्॥ १६७

यदस्यान्यद्रश्मिशतमूर्द्धमेव व्यवस्थितम्।
तेन देवशरीराणि सधामानि प्रपद्यते॥ १६८

येऽनेकरूपाश्चाधस्ताद्रश्मयोऽस्य मृदुप्रभाः।
इह कर्म्मोपभोगाय तैः संसरति सोऽवशः॥ १६९

वेदैः शास्त्रैः सविज्ञानैर्जन्मना मरणेन च।
आर्त्त्या गत्या तथागत्या सत्येन ह्यनृतेन च॥ १७०

श्रेयसा सुखदुःखाभ्यां कर्म्मभिश्च शुभाशुभैः।
निमित्तशकुनज्ञानग्रहसंयोगजैः फलैः॥ १७१

तारानक्षत्रसञ्चारैर्जागरैः स्वप्नजैरपि।
आकाशपवनज्योतिर्जलभूतिमिरैस्तथा॥ १७२

मन्वन्तरैर्युगप्राप्त्या मन्त्रौषधिफलैरपि।
वित्तात्मानं विद्यमानं कारणं जगतस्तथा ॥ १७३
अहङ्कारः स्मृतिर्मेधा द्वेषो बुद्धिः सुखं धृतिः।
इन्द्रियान्तरसञ्चार इच्छा धारणजीविते ॥ १७४
स्वर्गः स्वप्नश्च भावानां प्रेरणं मनसो गतिः।
निमेषश्चेतना यत्न आदानं पाञ्चभौतिकम् ॥ १७५
यत एतानि दृश्यन्ते लिङ्गानि परमात्मनः।
तस्मादस्ति परो देहादात्मा सर्व्वग ईश्वरः ॥ १७६
बुद्धीन्द्रियाणि सार्थानि मनः कर्म्मेन्द्रियाणि च।
अहङ्कारश्च बुद्धिश्च पृथिव्यादीनि चैव हि ॥ १७७
अव्यक्तमातमा क्षेत्रज्ञः क्षेत्रस्यास्य निगद्यते।
ईश्वरः सर्व्वभूतस्थः सन्नसन् सदसच्च यः ॥ १७८
बुद्धेरुत्पत्तिरव्यक्तात्ततोऽहङ्कारसम्भवः।
तन्मात्रादीन्यहङ्कारादेकोत्तरगुणानि च ॥ १७९
शब्दः स्पर्शश्च रूपञ्च रसो गन्धश्च तद्गुणाः।
यो यस्मान्निःसृतश्चैषां स तस्मिन्नेव लीयते ॥ १८०
यथात्मानं सृजत्यात्मा तथा वः कथितो मया।
विपाकास्त्रिप्रकाराणां कर्म्मणामीश्वरोऽपि सन् ॥ १८१
सत्त्वं रजस्तमश्चैव गुणास्तस्यैव कीर्त्तिताः।
रजस्तमोभ्यामाविष्टश्चक्रवद्भ्राम्यते हि सः ॥ १८२
अनादिरादिमांश्चैव स एव पुरुषः परः।
लिङ्गेन्द्रियग्राह्यरूपः सविकार उदाहृतः ॥ १८३
पितृयानोऽजवीथ्याश्च यदगस्त्यस्य चान्तरम्।
तेनाग्निहोत्रिणो यान्ति स्वर्गकाम दिवम्प्रति ॥ १८४

ये च दानपराः सम्यगष्टाभिश्च गुणैर्युताः।
तेऽपि तेनैव मार्गेण सत्यव्रतपरायणाः॥ १८५
अष्टाशीतिसहस्राणि मुनयो गृहमेधिनः।
पुनरावर्त्तिनो वीजभूता धर्म्मप्रवर्त्तकाः॥ १८६
सप्तर्षिनागवीथ्यन्तर्देवलोकंसमाश्रिताः।
तावन्त एव मुनयः सर्व्वारम्भविवर्ज्जिताः॥ १८७
तपसा ब्रह्मचर्य्येण सङ्गत्यागेन मेधया।
तत्रैव तावत्तिष्ठन्ति यावदाभूतसंप्लवम्॥ १८८
यतो वेदाः पुराणञ्च विद्योपनिषदस्तथा।
श्लोकाः सूत्राणि भाष्याणि यच्च किञ्चन वाङ्मयम्॥ १८९
वेदानुवचनं यज्ञो ब्रह्मचर्य्यं तपो दमः।
श्रद्धोपवासः स्वातन्त्र्यमात्मनो ज्ञानहेतवः॥ १९०
स ह्याश्रमैर्व्विजिज्ञास्यः समस्तैरेवमेव तु।
द्रष्टव्यस्त्वथ मन्तव्यः श्रोतव्यश्च द्विजातिभिः॥ १९१
य एनमेवं विन्दन्ति ये चारण्यकमाश्रिताः।
उपासते द्विजा सत्यं श्रद्धया परया युताः॥ १९२
क्रमात्ते सम्भवन्त्यर्च्चिरहः शुक्लं तथोत्तरम्।
अयनं देवलोकञ्च सवितारं सविद्युतम्॥ १९३
ततस्तान् पुरुषोऽभ्येत्य मानसो ब्रह्मलौकिकान्।
करोति पुनरावृत्तिस्तेषामिह न विद्यते॥ १९४
यज्ञेन तपसा दानैर्ये हि स्वर्गजितो नराः।
धूमं निशां कृष्णपक्षं दक्षिणायनमेव च॥ १९५
पितृलोकं चन्द्रमसं वायुं वृष्टिं जलं महीम्।
क्रमात्ते सम्भवन्तीह पुनरेव व्रजन्ति च॥ १९६

एतद्‌यो न विजानाति मार्गद्वितयमात्मवान्।
दन्दशूकः पतङ्गो वा भवेत् कीटोऽथवा क्रमिः॥ १९७
ऊरुस्थोत्तानचरणः सव्ये न्यस्येतरं करम्।
उत्तानं किञ्चिदुन्नाम्य मुखं विष्टभ्य चोरसा॥ १९८
निमीलिताक्षः सत्त्वस्थो दन्तैर्दन्तानसंस्पृशन्।
तालुस्थाचलजिह्वश्च संवृतास्यः सुनिश्चलः॥ १९९
सन्निरुध्येन्द्रियग्रामं नातिनीचोच्छ्रितासनः।
द्विगुणं त्रिगुणं वापि प्राणायाममुपक्रमेत्॥ २००
ततो ध्येय स्थितो योऽसौ हृदये दीपवत् प्रभुः।
धारयेत्तत्र चात्मानं धारणां धारयन् बुधः॥ २०१
अन्तर्द्धानं स्मृतिः कान्तिर्दृष्टिः श्रोत्रज्ञता तथा।
निजं शरीरमुत्सृज्य परकायप्रवेशनम्॥ २०२
अर्थानां छन्दतः सृष्टिर्योगसिद्धेस्तु लक्षणम्।
सिद्धे योगी त्यजन् देहममृतत्वाय कल्पते॥ २०३
अथवाप्यभ्यसन् वेदं न्यस्तकामो वने वसन्।
अयाचिताशी मितभुक् परां सिद्धिमवाप्नुयात्॥ २०४
न्यायागतधनस्तत्त्वज्ञाननिष्ठोऽतिथिप्रियः।
श्राद्धकृत् सत्यवादी च गृहस्थोऽपि हि मुच्यते॥ २०५

इत्यध्यात्मप्रकरणम्।

महापातकजान् घोरान् नरकान् प्राप्य गर्हितान्।
कर्मक्षयात् प्रजायन्ते महापातकिनस्त्विह॥ २०६
मृगश्वसूकरोष्ट्राणां ब्रह्महा योनिमृच्छति।
खरपुक्कसवेनानां सुरापो नात्र संशय॥ २०७

कृमिकीटपतङ्गत्वं स्वर्णहारी समाप्नुयात्।
तृणगुल्मलतात्वञ्च क्रमशो गुरुतल्पगः॥ २०८
ब्रह्महा क्षयरोगी स्यात् सुरापः श्यावदन्तकः।
हेमहारी तु कुनखी दुश्चर्म्मा गुरुतल्पगः॥ २०९
यो येन संवसत्येषां स तल्लिङ्गोऽभिजायते।
अन्नहर्त्तामयावी स्यान्मूको वागपहारकः॥ २१०
धान्यमिश्रोऽतिरिक्ताङ्गः पिशुनः पूतिनासिकः।
तैलहृत्तैलपायी स्यात् पूतिवक्त्रस्तु सूचकः॥ २११
परस्य योषितं हृत्वा ब्रह्मस्वमपहृत्य च।
अरण्ये निर्ज्जने घोरे भवति ब्रह्मराक्षसः॥ २१२
हीनाजातौ प्रजायेत पररत्नापहारकः।
पत्रशाकं शिखी हृत्वा गन्धांश्छुच्छुन्दरिः शुभान्॥ २१३
मूषिको धान्यहारी स्याद्यानमुष्ट्रः फलं कपिः।
जलं प्लवः पयः काको गृहकारी ह्युपस्करम्॥ २१४
मधु दंशः पलं गृध्रो गां गोधाग्निं वकस्तथा।
श्वित्री वस्त्रं श्वा रसन्तु चीरी लवणहारकः॥ २१५
प्रदर्शनार्थमेतत्तु मयोक्तं स्तेयकर्म्मणि।
द्रव्यप्रकारा हि यथा तथैव प्राणिजातयः॥ २१६
यथा कर्म्मफलं प्राप्य तिर्य्यक्त्वं कालपर्य्ययात्।
जायन्ते लक्षणभ्रष्टा दरिद्राः पुरुषाधमाः॥ २१७
ततो निष्कल्मषीभूताः कुले महति योगिनः।
जायन्ते विद्ययोपेता धनधान्यसमन्विताः॥ २१८
विहितस्याननुष्ठानान्निन्दितस्य च सेवनात्।
अनिग्रहाच्चेन्द्रियाणां नरः पतनमृच्छति॥ २१९

तस्मात्तेनेह कर्त्तव्यं प्रायश्चित्तं विशुद्धये।
एवमस्यान्तरात्मा च लोकश्चैव प्रसीदति ॥ २२०
प्रायश्चित्तमकुर्व्वाणाः पापेषु निरता नराः।
अपश्चात्तापिनः कष्टान्नरकान् यान्ति दारुणान् ॥ २२१
तामिस्रं लोहशङ्कुञ्च महानिरयशाल्मली।
रौरवं कुड्मलं पूतिमत्तिकं कालसूत्रकम् ॥ २२२
सङ्घातं लोहितोदञ्च सविषं सम्प्रतापनम्।
महानरककाकोलं सञ्जीवनमहापथम् ॥ २२३
अवीचिमन्धतामिस्रं कुम्भीपाकं तथैव च।
असिपत्रवनञ्चैव तापनञ्चैकविंशकम् ॥ २२४
महापातकजैर्घोरैरुपपातकजैस्तथा।
अन्विता यान्त्यचरितप्रायश्चित्ता नराधमाः २२५
प्रायश्चित्तैरपैत्येनो यदज्ञानकृतं भवेत्।
कामतोऽव्यवहार्य्यस्तु वचनादिह जायते ॥ २२६
ब्रह्महा मद्यपः स्तेनो गुरुतल्पग एव च।
एते महापातकिनो यश्च तैः सह संवसेत् ॥ २२७
गुरूणामध्यधिक्षेपो वेदनिन्दा सुहृद्वधः।
ब्रह्महत्यासमं ज्ञेयमधीतस्य च नाशनम् ॥ २२८
निषिद्धभक्षणं जैह्म्यमुत्कर्षञ्च वचोऽनृतम्।
रजस्वलामुखास्वादः सुरापानसमानि तु ॥ २२९
अश्वरत्नमनुष्यस्त्रीभूधेनुहरणं तथा।
निक्षेपस्य च सर्व्वं हि सुवर्णस्तेयसम्मितम् ॥ २३०
सखिभार्य्याकुमारीषु स्वयोनिष्वन्त्यजासु च।
सगोत्रासु सुतस्त्रीषु गुरुतल्पसमं स्मृतम् ॥ २३१

पितुः स्वसारं मातुश्च मातुलानीं स्नुषामपि।
मातुः सपत्नीं भगिनीमाचार्य्यतनयां तथा॥ २३२
आचार्य्यपत्नी स्वसुतां गच्छंस्तु गुरुतल्पगः।
छित्वा लिङ्गं वधस्तस्य सकामायाः स्त्रिया अपि॥ २३३
गोवधो व्रात्यता स्तेयमृणानाञ्चानपक्रिया।
अनाहिताग्नितापण्यविक्रयः परिवेदनम्॥ २३४
भृताद्ध्ययनादानं भृतकाध्यापनं तथा।
पारदार्य्यं पारिवित्त्यं वार्द्धुष्यं लवणक्रिया॥ २३५
स्त्रीशूद्रविट्क्षत्रवधो निन्दितार्थोपजीवनम।
नास्तिक्यं व्रतलोपश्च सुतानाञ्चैव विक्रयः॥ २३६
धान्यकुप्यपशुस्तेयमयाज्यानाञ्च याजनम्।
पितृमातृगुरुत्यागस्तड़ागारामविक्रयः॥ २३७
कन्यासन्दूषणञ्चैव परिवेदकयाजनम्।
कन्याप्रदानं तस्यैव कौटिल्यं व्रतलोपनम॥ २३८
आत्मार्थं च क्रियारम्भो मद्यपस्त्रीनिषेवणम्।
स्वाध्यायाग्निसुतत्यागो बान्धवत्याग एव च॥ २३९
इन्धनार्थं द्रुमच्छेदः स्त्रीहिंसौषधिजीवनम्।
हिंसायन्त्रविधानञ्च व्यसनान्यात्मविक्रयः॥ २४०
शूद्रप्रेष्यं हीनसख्यं हीनयोनिनिषेवणम्।
तथैवानाश्रमे वासः परान्न परिपुष्टता॥ २४१
असच्छास्त्राधिगमनमाकरेष्वधिकारिता।
भार्य्याया विक्रयश्चैषामेकैकमुपपातकम्॥ २४२
शिरःकपाली ध्वजवान् भिक्षाशी कर्म्म वेदयन्।
ब्रह्महा द्वादशाब्दानि मितभुक् शुद्धिमाप्नुयात्॥ २४३

आश्रमस्य परित्राणात्सर्वां द्वादशकस्य वा ।
तथाश्वमेधावभृथस्नानाद्वा शुद्धिमाप्नुयात् ॥ २४४
दीर्घतीव्रामयग्रस्तं ब्राह्मणं गामथापि वा ।
दृष्ट्वा पथि निरातङ्कं कृत्वा वा ब्रह्महा शुचिः ॥ २४५
आनीय विप्रसर्वस्वं हृतं घातित एव वा ।
तन्निमित्तं क्षतः शस्त्रैर्जीवन्नपि विशुध्यति ॥ २४६
लोमभ्यः स्वाहेत्येवं हि लोमप्रभृति वै तनुम् ।
मज्जानां जुहुयाद्वापि मन्त्रैरेभिर्यथाक्रमम् ॥ २४७
संग्रामे वा हतो लक्ष्यभूतः शुद्धिमवाप्नुयात् ।
मृतकल्पः प्रहारार्त्तो जीवन्नपि विशुध्यति ॥ २४८
अरण्ये नियतो जप्त्वा त्रिर्वै वेदस्य संहिताम् ।
शुध्यते वा मिताशीत्वा प्रतिस्रोतःसरस्वतीम् ॥ २४९
पात्रे धनं वा पर्य्याप्तं दत्त्वा शुद्धिमवाप्नुयात् ।
आदातुश्च विशुध्यर्थमिष्टिर्वैश्वानरी स्मृता ॥ २५०
यागस्थक्षत्रविड्घाती चरेद्ब्रह्महणो व्रतम् ।
गर्भहा च यथावर्णं तथात्रेयीनिसूदकः ॥ २५१
चरेद्व्रतमहत्वापि घातार्थञ्चेत् समागतः ।
द्विगुणं सवनस्थे तु ब्राह्मणे व्रतमादिशेत् ॥ २५२
सुराम्बुघृतगोमूत्रपयसामग्निसन्निभम् ।
सुरापोऽन्यतमं पीत्वा मरणाच्छुद्धिमृच्छति ॥ २५३
वालवासा जटी वापि ब्रह्महत्याव्रतञ्चरेत् ।
पिण्याकं वा कणां वापि भक्षयेत्त्रिसमा निशि ॥ २५४
अज्ञानात् तु सुरां पीत्वा रेतोविण्मूत्रमेव वा ।
पुनः संस्कारमर्हन्ति त्रयो वर्णा द्विजातयः ॥ २५५

पतिलोकं न सा याति ब्राह्मणी या सुरां पिवेत्।
इहैव तु शुनी गृध्री शूकरी चाभिजायते॥ २५६
ब्राह्मणस्वर्णहारी तु राज्ञे मुषलमर्पयेत्।
स्वकर्म्म ख्यापयंस्तेन हतो मुक्तोऽपि वा शुचिः॥ २५७
अनिवेद्य नृपे शुध्येत् सुरापव्रतमाचरन्।
आत्मतुल्यं सुवर्णं वा दद्याद्वा विप्रतुष्टिकृत्॥ २५८
तप्तेऽयःशयने सार्द्धमायस्या योषिता स्वपेत्।
गृहीत्वोत्कृत्य वृषणौ नैरृत्यां चोत्सृजेत्तनुम्॥ २५९
प्राजापत्यं चरेत् कृच्छ्रं समा वा गुरुतल्पगः।
चान्द्रायणं वा त्रीन्मासानभ्यस्यन् वेदसंहिताम्॥ २६०
एभिस्तु संवसेद्यो वै वत्सरं सोऽपि तत्समः।
कन्यां समुद्वहेदेषां सोपवासामकिञ्चनाम्॥ २६१
चान्द्रायणं चरेत् सर्व्वानवकृष्टान्निहत्य तु।
शूद्रोऽधिकारहीनोऽपि कालेनानेन शुध्यति॥ २६२
मिथ्याभिशंसिनो दोषो समोभूतवादिनः।
मिथ्याभिशस्तपापञ्च समादत्ते मृषा वदन्॥ २६३
पञ्चगव्यं पिवेद्गोघ्नो मासमासीत संयतः।
गोष्ठेशयो गोऽनुगामी गोप्रदानेन शुध्यति॥ २६४
कृच्छ्रञ्चैवातिकृच्छ्रञ्च चरेद्वापि समाहितः।
दद्यात्त्रिरात्रं वोपोष्य वृषभैकादशास्तु गाः॥ २६५
उपपातकशुद्धिः स्यादेवं चान्द्रायणेन वा।
पयसा वापि मासेन पराकेणाथवा पुनः॥ २६६
ऋषभैकसहस्रा गा दद्यात् क्षत्रवधे पुमान्।
ब्रह्महत्याव्रतं वापि वत्सरत्रितयं चरेत्॥ २६७

वैश्यहाब्दं चरेदेतद्दद्यादेकशतं गवाम्।
षण्मासान् शूद्रहा ह्येतद्दद्याद्धेनूर्दशापि वा॥ २६८
दुर्वृत्ता ब्रह्मविट्क्षत्रशूद्रयोषाः प्रमाप्य तु।
दृतिं धनुर्ब्बस्तमविं क्रमाद्दद्याद्विशुद्धये॥ २६९
अप्रदुष्टां स्त्रियं हत्वा शूद्रहत्याव्रतं चरेत्।
अस्थिमतां सहस्रञ्च तथानस्थिमतामनः॥ २७०
मार्ज्जारगोधानकुल-मण्डूकश्वपतत्रिणः।
हत्वा त्र्यहं पिबेत् क्षीरं कृच्छ्रं वा पादिकञ्चरेत्॥ २७१
गजे नीलवृषाः पञ्च शुके वत्सो द्विहायनः।
खराजमेषेषु वृषो देयः क्रौञ्चे त्रिहायणः॥ २७२
हंसश्येनकपिक्रव्याज्जलस्थलशिखण्डिनः।
भासञ्च हत्वा दद्याद्गामक्रव्यादस्तु वत्सिकाम्॥ २७३
उरगेष्वायसो दण्डः पण्डके त्रपुसीसकम्।
कोले घृतघटो देय उष्ट्रे गुञ्जा हयेऽंशुकम्॥ २७४
तित्तिरौ तु तिलद्रोणं गजादीनामशक्नुवन्।
दानं दातुञ्चरेत् कृच्छ्रमेकैकस्य विशुद्धये॥ २७५
फलपुष्पान्नरसजसत्त्वघाते घृताशनम्।
किञ्चित् सास्थिवधे देयं प्राणायामस्त्वनस्थिके॥ २७६
वृक्षगुल्मलतावीरुच्छेदने जप्यमृक्शतम्।
स्यादोषधिवृथाच्छेदे क्षीराशी गोऽनुगो दिनम्॥ २७७
पुंश्चलीवानरखरैर्दष्टश्वोष्ट्रादिवायसैः।
प्राणायामं जले कृत्वा घृतं प्राश्य विशुध्यति॥ २७८
यन्मेऽद्यरेतइत्याभ्यां स्कन्नं रेतोऽनुमन्त्रयेत्।
स्तनान्तरं भ्रुवोर्मध्यं तेनानामिकया स्पृशेत्॥ २७९

मयि तेज इति च्छायां स्वां दृष्ट्वाम्बुगतां जपेत्।
सावित्रीमशुचौ दृष्टे चापल्ये चानृतेऽपि च॥ २८०
अवकीर्णी भवेद्गत्वा ब्रह्मचारी तु योषितम्।
गर्द्दभं पशुमालभ्य नैऋत्यां स विशुध्यति॥ २८१
भैक्षाग्निकार्य्यं त्यक्त्वा तु सप्तरात्रमनातुरः।
कामावकीर्णं इत्याभ्यां जुहुयादाहुतिद्वयम्॥ २८२
उपस्थानं ततः कुर्य्यात् समासिञ्चन्त्वनेन तु।
मधुमांसाशने कार्य्यः कृच्छ्रः शेषव्रतानि च॥ २८३
प्रतिकूलं गुरोः कृत्वा प्रसाद्यैव विशुध्यति।
कृच्छ्रत्रयं गुरुः कुर्य्यान्म्रियेत प्रहितो यदि॥ २८४
क्रियमाणोपकारे तु मृते विप्रे न पातकम्।
विपाके गोवृषाणाञ्च भेषजाग्निक्रियासु च॥ २८५
महापापोपपापाभ्यां योऽभिशंसेन्मृषापरम्।
अब्भक्षो मासमासीत स जापी नियतेन्द्रियः॥ २८६
अभिशस्तो मृषा कृच्छ्रं चरेदाग्नेयमेव वा।
निर्व्वपेच्च पुरोडाशं वायव्यं पशुमेव च॥ २८७
अनियुक्तो भ्रातृजायां गच्छं श्चान्द्रायणञ्चरेत्।
त्रिरात्रान्ते घृतं प्राश्य गत्वोदक्यां विशुध्यति॥ २८८
त्रीन् कृच्छ्रानाचरेद्व्रात्ययाजकोऽभिचरन्नपि।
वेदप्लावी यवाश्यब्दं त्यक्त्वा च शरणागतम्॥ २८९
गोष्ठे वसन् ब्रह्मचारी मासमेकं पयोव्रतः।
गायत्रीजप्यनिरतो मुच्यतेऽसत्प्रतिग्रहात्॥ २९०
प्राणायामी जले स्नात्वा खरयानोष्ट्रयानगः।
नग्नः स्नात्वा च भुक्त्वा च गत्वा चैवं दिवा स्त्रियम्॥ २९१

गुरुं त्वंकृत्य हुंकृत्य विप्रं निर्ज्जित्य वादतः ।
बद्ध्वा वा वाससा चिप्रं प्रसाद्योपवसेद्दिनम् ॥ २९२
विप्रो दण्डोद्यमे कृच्छ्रस्त्वतिकृच्छ्रो निपातने ।
कृच्छ्रातिकृच्छ्रोऽसृक्पाते कृच्छ्रोऽभ्यन्तरशोणिते ॥ २९३
देशं कालं वयः शक्तिं पापञ्चावेक्ष्य यत्नतः ।
प्रायश्चित्तं प्रकल्प्यं स्याद्यत्र नोक्ता च निष्कृतिः ॥ २९४
दासीकुम्भं वहिर्ग्रामान्निनयेयुः स्वबान्धवाः ।
पतितस्य वहिः कुर्य्युः सर्व्वकार्य्येषु चैव तम् ॥ २९५
चरितव्रत आयाते निनयेरन् नवं घटम् ।
जुगुप्सेरन् न चाप्येनं संवसेयुश्च सर्व्वशः ॥ २९६
पतितानामेष एव विधिः स्त्रीणां प्रकीर्त्तितः ।
वासो गृहान्तिके देयमन्नं वासः सरक्षणम् ॥ २९७
नीचाभिगमनं गर्भ-पातनं भर्त्तृहिंसनम् ।
विशेषपतनीयानि स्त्रीणामेतान्यपि ध्रुवम् ॥ २९८
शरणागतबालस्त्रीहिंसकान् संवसेन्न तु ।
चीर्णव्रतानपि सदा कृतघ्नसहितानिमान् ॥ २९९
घटेऽपवर्ज्जिते ज्ञातिमध्यस्थो यवसं गवाम् ।
प्रदद्यात् प्रथमं गोभिः सत्कृतस्य हि सत्क्रिया ॥ ३००
विख्यातदोषः कुर्व्वीत पर्षदोऽनुमतं व्रतम् ।
अनभिख्यातदोषस्तु रहस्यं व्रतमाचरेत् ॥ ३०१
त्रिरात्रोपोषितो जप्त्वा ब्रह्महा त्वघमर्षणम् ।
अन्तर्ज्जले विशुध्येत गां दत्त्वा च पयस्विनीम् ॥ ३०२
लोमभ्यः स्वाहेत्यथवा दिवसं मारुताशनः ।
जले स्थित्वाभिजुहुयाच्चत्वारिंशद्घृताहुतीः ॥ ३०३

त्रिरात्रोपोषितो भूत्वा कूष्माण्डीभिर्घृतं शुचिः।
सुरापः स्वर्णहारी तु रुद्रजापी जले स्थितः॥ २०४
सहस्रशीर्षाजापी तु मुच्यते गुरुतल्पगः।
गौर्देया कर्म्मणोऽस्यान्ते पृथगेभिः पयस्विनी॥ २०५
प्राणायामशतं कार्य्यं सर्व्वपापापनुत्तये।
उपपातकजातानामनादिष्टस्य चैव हि॥ २०६
ओङ्काराभिष्टुतं सोमसलिलं पावनं पिबेत्।
कृत्वा तु रेतोविण्मूत्रप्राशनञ्च द्विजोत्तमः॥ २०७
निशायां वा दिवा वापि यदज्ञानकृतं भवेत्।
त्रैकाल्यसन्ध्याकरणात्तत् सर्व्वं विप्रणश्यति॥ २०८
शुक्रियारण्यकजपो गायत्र्याश्च विशेषतः।
सर्व्वपापहरा ह्येते रुद्रैकादशिनी तथा॥ २०९
यत्र यत्र च सङ्कीर्णमात्मानं मन्यते द्विजः।
तत्र तत्र तिलैर्होमो गायत्र्या वाचनं तथा॥ २१०
वेदाभ्यासरतं क्षान्तं महायज्ञक्रियारतम्।
न स्पृशन्तीह पापानि महापातकजान्यपि॥ २११
वायुभक्षो दिवा तिष्ठन् रात्रिं नीत्वाप्सु सूर्य्यदृक्।
जप्त्वा सहस्रं गायत्र्याः शुध्येद्ब्रह्मवधादृते॥ २१२
ब्रह्मचर्य्यं दया क्षान्तिर्दानं सत्यमकल्कता।
अहिंसास्तेयमाधुर्य्यदमाश्चेति यमाः स्मृताः॥ २१३
स्नानमौनोपवासेज्या-स्वाध्यायोपस्थनिग्रहाः।
नियमा गुरुशुश्रूषाशौचाक्रोधाप्रमादताः॥ २१४
गोमूत्रं गोमयं क्षीरं दधि सर्पिः कुशोदकम्।
जग्ध्वा परेऽह्न्युपवसेत् कृच्छ्रं सान्तपनञ्चरेत्॥ २१५

पृथक्सान्तपनद्रव्यैः षडहः सोपवासकः।
सप्ताहेन तु कृच्छ्रोऽयं महासान्तपनः स्मृतः॥ ३१६
पर्णोदुम्बरराजीव विल्वपत्रकुशोदकैः।
प्रत्येकं प्रत्यहं पीतैः पर्णकृच्छ्र उदाहृतः॥ ३१७
तप्तक्षीरघृताम्बूनामेकैकं प्रत्यहं पिबेत्।
एकरात्रोपवासश्च तप्तकृच्छ्र उदाहृतः॥ ३१८
एकभक्तेन नक्तेन तथैवायाचितेन च।
उपवासेन चैकेन पादकृच्छ्रः प्रकीर्त्तितः॥ ३१९
यथाकथञ्चित्त्रिगुणं प्राजापत्योऽयमुच्यते।
अयमेवातिकृच्छ्रः स्यात् पाणिपूरान्नभोजनः॥ ३२०
कृच्छ्रातिकृच्छ्रः पयसा दिवसानेकविंशतिम्।
द्वादशाहोपवासेन पराकः परिकीर्त्तितः॥ ३२१
पिण्याकाचामतक्राम्बुसक्तूनां प्रतिवासरम्।
एकरात्रोपवासश्च कृच्छ्रः सौम्योऽयमुच्यते॥ ३२२
एषां त्रिरात्रमभ्यासादेकैकस्य यथाक्रमम्।
तुलापुरुष इत्येष ज्ञेयः पाञ्चदशाह्निकः॥ ३२३
तिथिवृद्ध्या चरेत् पिण्डान् शुक्ले शिख्यण्डसम्मितान्।
एकैकं ह्रासयेत् कृष्णे पिण्डं चान्द्रायणं चरन्॥ ३२४
यथाकथञ्चितं पिण्डानां चत्वारिंशच्छतद्वयम्।
मासेनैवोपभुञ्जीत चान्द्रायणमथापरम्॥ ३२५
कुर्य्यात्त्रिषवणस्नायी कृच्छ्रं चान्द्रायणं तथा।
पवित्राणि जपेत्पिण्डान् गायत्र्या चाभिमन्त्रयेत्॥ ३२६
अनादिष्टेषु पापेषु शुद्धिश्चान्द्रायणेन तु।
धर्म्मार्थं यश्चरेदेतच्चन्द्रस्यैति सलोकताम्॥ ३२७

अश्वमेधफलं तस्य तद्भवाननुमन्यताम्।
यथा गुरुक्रतुफलं प्राप्नोति च समाहितः॥ ३२८
श्रुत्वैतानृषयो धर्म्मान् याज्ञवल्क्येन भाषितान्।
इदमूचुर्म्महात्मानं योगीन्द्रममितौजसम्॥ ३२९
ये इदं धारयिष्यन्ति धर्म्मशास्त्रमतन्द्रिताः।
इहलोके यशः प्राप्य ते यास्यन्ति त्रिपिष्टपम्॥ ३३०
विद्यार्थी प्राप्नुयाद्विद्यां धनकामो धनं तथा।
आयुष्कामस्तथैवायुः श्रीकामो महतीं श्रियम्॥ ३३१
श्लोकत्रयमपि ह्यस्माद्य श्राद्धे श्रावयिष्यति।
पितृणां तस्य तृप्तिः स्यादक्षया नात्र संशयः॥ ३३२
ब्राह्मणः पात्रतां याति क्षत्रियो विजयी भवेत्।
वैश्यो ऽपि धान्यधनवानस्य शास्त्रस्य धारणात्॥ ३३३
य इदं श्रावयेद्विप्रान् द्विजान् सर्व्वेषु पर्व्वसु।
अश्वमेधफलं तस्य तद्भवाननुमन्यताम्॥ ३३४
श्रुत्वैतद्याज्ञवल्क्यो ऽपि प्रीतात्मा मुनिभाषितम्।
एवमस्त्विति होवाच नमस्कृत्य स्वयम्भुवे॥ ३३५

इति श्रीयाज्ञवल्कीये धर्म्मशास्त्रे प्रायश्चित्तं
नाम तृतीयोऽध्यायः॥ ३॥

हारीतसंहिता ।

प्रथमोऽध्यायः ।

ये वर्णाश्रमधर्म्मास्ते भक्ता केशवं प्रति ।
इति पूर्व्वं त्वया प्रोक्तं भूर्भुवःस्वर्द्दिजोत्तमाः ॥ १
वर्णानामाश्रमाणाञ्च धर्म्मान् नो ब्रूहि सत्तम ।
येन सन्तुष्यते देवो नारसिंहः सनातनः ॥ २

मार्कण्डेयः ॥

अत्राहं कथयिष्यामि पुरावृत्तमनुत्तमम् ।
ऋषिभिः सह संवादं हारीतस्य महात्मनः ॥ ३
हारीतं सर्व्वधर्म्मज्ञमासीनमिव पावकम् ।
प्रणिपत्याब्रुवन् सर्व्वे मुनयो धर्म्मकाङ्क्षिणः ॥ ४
भगवन् सर्व्वधर्म्मज्ञ सर्व्वधर्म्मप्रवर्त्तक ।
वर्णानामाश्रमाणाञ्च धर्म्मान् नो ब्रूहि भार्गव ॥ ५
समासाद्योगशास्त्रञ्च विष्णुभक्तिकरं परम् ।
एतच्चान्यच्च भगवन् ब्रूहि नः परमो गुरुः ॥ ६
हारीतस्तानुवाचाथ तैरेवं चोदितो मुनिः ।
शृण्वन्तु मुनयः सर्व्वे धर्म्मान् वक्ष्यामि शाश्वतान् ॥ ७
वर्णानामाश्रमाणाञ्च योगशास्त्रञ्च सत्तमाः ।
सन्धार्य्य मुच्यते मर्त्त्यो जन्मसंसारबन्धनात् ॥ ८
पुरा देवो जगत्स्रष्टा परमात्मा जलोपरि ।
सुष्वाप भोगिपर्य्यङ्के शयने तु श्रिया सह ॥ ९

तस्य सुप्तस्य नाभौ तु महत् पद्ममभूत् किल ।
पद्ममध्येऽभवद् ब्रह्मा वेदवेदाङ्गभूषणः ॥ १०
स चोक्तो देवदेवेन जगत् सृज पुनःपुनः ।
सोऽपि सृष्ट्वा जगत् सर्व्वं सदेवासुरमानुषम् ॥ ११
यज्ञसिद्ध्यर्थमनघान् ब्राह्मणान् मुखतोऽसृजत् ।
असृजत् क्षत्रियान् वाह्वोर्वैश्यानप्यूरुदेशतः ॥ १२
शूद्रांश्च पादयोः सृष्ट्वा तेषाञ्चैवानुपूर्व्वशः ।
यथा प्रोवाच भगवान् ब्रह्मयोनिः पितामहः ॥ १३
तद्वचः सम्प्रवक्ष्यामि शृणुत द्विजसत्तमाः ।
धन्यं यशस्यमायुष्यं स्वर्ग्यं मोक्षफलप्रदम् ॥ १४
ब्राह्मण्यां ब्राह्मणेनैवमुत्पन्नो ब्राह्मणः स्मृतः ।
तस्य धर्म्मं प्रवक्ष्यामि तद्योग्यं देशमेव च ॥ १५
कृष्णसारो मृगो यत्र स्वभावेन प्रवर्त्तते ।
तस्मिन् देशे वसेद्धर्म्मः सिध्यति द्विजसत्तमाः ॥ १६
षट्कर्म्माणि निजान्याहुर्ब्राह्मणस्य महात्मनः ।
तैरेव सततं यस्तु वर्त्तयेत् सुखमेधते ॥ १७
अध्यापनञ्चाध्ययनं याजनं यजनं तथा ।
दानं प्रतिग्रहश्चेति षट्कर्म्माणीति चोच्यते ॥ १८
अध्यापनञ्च त्रिविधं धर्म्मार्थमृक्थकारणात् ।
शुश्रूषाकरणञ्चेति त्रिविधं परिकीर्त्तितम् ॥ १९
एषामन्यतमाभावे वृथाचारो भवेद्द्विजः ।
तत्र विद्या न दातव्या पुरुषेण हितैषिणा ॥ २०
योग्यानध्यापयेच्छिष्यानयोग्यानपि वर्जयेत् ।
विदितात् प्रतिगृह्णीयाद्गृहे धर्म्मप्रसिद्धये ॥ २१

वेदञ्चैवाभ्यसेन्नित्यं शुचौ देशे समाहितः।
धर्म्मशास्त्रं तथा पाठ्यं ब्राह्मणैः शुद्धमानसैः॥ २२
वेदवत् पठितव्यञ्च श्रोतव्यञ्च दिवा निशि।
स्मृतिहीनाय विप्राय श्रुतिहीने तथैव च॥ २३
दानं भोजनमन्यच्च दत्तं कुलविनाशनम्।
तस्मात् सर्व्वप्रयत्नेन धर्म्मशास्त्रं पठेद्द्विजः॥ २४
श्रुतिस्मृती च विप्राणां चक्षुषी देवनिर्म्मिते।
काणस्तत्रैकया हीनो द्वाभ्यामन्धः प्रकीर्त्तितः॥ २५
गुरुशुश्रुषणञ्चैव यथान्यायमतन्द्रितः।
सायं प्रातरुपासीत विवाहाग्निं द्विजोत्तमः॥ २६
सुस्नातस्तु प्रकुर्व्वीत वैश्वदेवं दिने दिने।
अतिथीनागतान् शक्त्या पूजयेदविचारतः॥ २७
अन्यानभ्यागतान् विप्रान् पूजयेच्छक्तितो गृही।
स्वदारनिरतो नित्यं परदारविवर्ज्जितः॥ २८
कृतहोमस्तु भुञ्जीत सायं प्रातरुदारधीः।
सत्यवादी जितक्रोधी नाधर्म्मे वर्त्तयेन्मतिम्॥ २९
स्वकर्म्मणि च सम्प्राप्ते प्रमादान्न निवर्त्तते।
सत्यां हितां वदेद्वाचं परलोकहितैषिणीम्॥ ३०
एष धर्म्मः समुद्दिष्टो ब्राह्मणस्य समासतः।
धर्म्ममेव हि यः कुर्य्यात् स याति ब्रह्मणः पदम्॥ ३१
इत्येष धर्म्मः कथित मयायं पृष्टो भवद्भिस्त्वखिलाघहारी।
वदामि राज्ञामपि चैव धर्म्मान् पृथक् पृथग्वोऽत्र
विप्रवर्य्याः॥ ३२

इति हारीते धर्म्मशास्त्रे प्रथमोऽध्यायः॥ १॥

द्वितीयोऽध्यायः।

क्षत्रादीनां प्रवक्ष्यामि यथावदनुपूर्व्वशः।
येषु प्रवृत्ता विधिना सर्व्वे यान्ति परां गतिम्॥ १
राज्यस्थः क्षत्रियश्चापि प्रजा धर्म्मेण पालयन्।
कुर्य्यादध्ययनं सम्यग्यजेद्यज्ञान् यथाविधि॥ २
दद्याद्दानं द्विजातिभ्यो धर्म्मबुद्धिसमन्वितः।
स्वभार्य्यानिरतो नित्यं षड्भागार्हः सदा नृपः॥ ३
नीतिशास्त्रार्थकुशलः सन्धिविग्रहतत्त्ववित्।
देवब्राह्मणभक्तश्च पितृकार्य्यपरस्तथा॥ ४
धर्म्मेण यजनं कार्य्यमधर्म्मपरिवर्ज्जनम्।
उत्तमां गतिमाप्नोति क्षत्रियोऽप्येवमाचरन्॥ ५
गोरक्षां कृषिवाणिज्यं कुर्य्याद्वैश्यो यथाविधि।
दानं देयं यथाशक्त्या ब्राह्मणानाञ्च भोजनम्॥ ६
दम्भमोहविनिर्म्मुक्तस्तथा वागनसूयकः।
स्वदारनिरतो दान्तः परदारविवर्ज्जितः॥ ७
धनैर्विप्रान् भोजयित्वा यज्ञकाले तु याजकान्।
अप्रभुत्वञ्च वर्त्तेत धर्म्मार्थं वा देहपातनात्॥ ८
यज्ञाध्ययनदानानि कुर्य्यान्नित्यमतन्द्रितः।
पितृकार्य्यपरश्चैव नरसिंहार्च्चनापरः॥ ९
एतद्वैश्यस्य धर्म्मोऽयं स्वधर्म्ममनुतिष्ठति।
एतदाचरते यो हि स स्वर्गी नात्र संशयः॥ १०
वर्णत्रयस्य शुश्रूषां कुर्य्याच्छूद्रः प्रयत्नतः।
दासवद्ब्राह्मणानाञ्च विशेषेण समाचरेत्॥ ११

अयाचितप्रदाता च कष्टं वृत्त्यर्थमाचरेत्।
पाकयज्ञविधानेन यजेद्देवमतन्द्रितः॥ १२
शूद्राणामधिकं कुर्य्यादर्च्चनं न्यायवर्त्तिनाम्।
धारणं जीर्णवस्त्रस्य विप्रस्योच्छिष्टभोजनम्।
स्वदारेषु रतिश्चैव परदारविवर्ज्जनम्॥ १३
इत्थं कुर्य्यात् सदा शूद्रो मनोवाक्कायकर्म्मभिः।
स्थानमैन्द्रमवाप्नोति नष्टपापः सुपुण्यकृत्॥ १४

वर्णेषु धर्म्मा विविधा मयोक्ता
यथा तथा ब्रह्ममुखेरिताः पुरा।
शृणुध्वमत्राश्रमधर्म्ममाद्यं
मयाच्यमानं क्रमशो मुनीन्द्राः॥ १५

इति हारीते धर्म्मशास्त्रे द्वितीयोऽध्यायः॥ २॥

तृतीयोऽध्यायः।

उपनीतो माणवको वसेद्गुरुकुलेषु च।
गुरोः कुले प्रियं कुर्य्यात् कर्म्मणा मनसा गिरा॥ १
ब्रह्मचर्य्यमधःशय्या तथा वह्नेरुपासना।
उदकुम्भान् गुरोर्दद्याद्गोग्रासञ्चेन्धनानि च॥ २
कुर्य्यादध्ययनञ्चैव ब्रह्मचारी यथाविधि।
विधिं त्यक्त्वा प्रकुर्व्वाणो न स्वाध्यायफलं लभेत्॥ ३
यः कश्चित् कुरुते धर्म्मं विधिं हित्वा दुरात्मवान्।
न तत्फलमवाप्नोति कुर्व्वाणोऽपि विधिच्युतः॥ ४

तस्माद्वेदव्रतानीह चरेत् स्वाध्यायसिद्धये।
शौचाचारमशेषन्तु शिक्षयेद्गुरुसन्निधौ ॥ ५
अजिनं दण्डकाष्ठञ्च मेखलाञ्चोपवीतकम्।
धारयेदप्रमत्तश्च ब्रह्मचारी समाहितः ॥ ६
सायं प्रातश्चरेद्भैक्षं भोज्यार्थं संयतेन्द्रियः।
आचम्य प्रयतो नित्यं न कुर्य्याद्दन्तधावनम् ॥ ७
छत्रञ्चोपानहञ्चैव गन्धमाल्यादि वर्ज्जयेत्।
नृत्यगीतमथालापं मैथुनञ्च विवर्ज्जयेत् ॥ ८
हस्त्यश्वारोहणञ्चैव सन्त्यजेत् संयतेन्द्रियः।
सन्ध्योपास्तिं प्रकुर्व्वीत ब्रह्मचारी व्रतस्थितः ॥ ९
अभिवाद्य गुरोः पादौ सन्ध्याकर्म्मावसानतः।
तथा योगं प्रकुर्व्वीत मातापित्रोश्च भक्तितः ॥ १०
एतेषु त्रिषु नष्टेषु नष्टाः स्युः सर्व्वदेवताः।
एतेषां शासने तिष्ठेद्ब्रह्मचारी विमत्सरः ॥ ११
अधीत्य च गुरोर्व्वेदान् वेदौ वा वेदमेव वा।
गुरवे दक्षिणां दद्यात् संयमी ग्राममावसेत् ॥ १२
यस्यैतानि सुगुप्तानि जिह्वोपस्थोदरं करः।
सन्न्याससमयं कृत्वा ब्राह्मणो ब्रह्मचर्य्यया ॥ १३
तस्मिन्नेव नयेत् कालमाचार्य्ये यावदायुषम्।
तदभावे च तत्पुत्रे तच्छिष्ये वाथवा कुले ॥
न विवाहो न सन्न्यासो नैष्ठिकस्य विधीयते ॥ १४
इमं यो विधिमास्थाय त्यजेद्देहमतन्द्रितः।
नेह भूयोऽपि जायेत ब्रह्मचारी दृढव्रतः ॥ १५

यो ब्रह्मचारी विधिना समाहित
श्चरेत् पृथिव्यां गुरुसेवने रतः ।
सम्प्राप्य विद्यामतिदुर्लभां शिवां
फलञ्च तस्याः सुलभन्तु विन्दति ॥ १६

इति हारीते धर्म्मशास्त्रे तृतीयोऽध्यायः ॥ ३ ॥

चतुर्थोऽध्यायः ।

गृहीतवेदाध्ययनः श्रुतशास्त्रार्थतत्त्ववित् ।
असमानार्षगोत्रां हि कन्यां सभ्रातृकां शुभाम् ॥ १
सर्व्वावयवसम्पूर्णां सुवृत्तामुद्वहेन्नरः ।
ब्राह्मेण विधिना कुर्य्यात् प्रशस्तेन द्विजोत्तमः ॥ २
तथान्ये बहवः प्रोक्ता विवाहा वर्णधर्म्मतः ।
औपासनञ्च विधिवदाहृत्य द्विजपुङ्गवाः ॥ ३
सायं प्रातश्च जुहुयात् सर्व्वकालमतन्द्रितः ।
स्नानं कार्य्यं ततो नित्यं दन्तधावनपूर्व्वकम् ॥ ४
उषःकाले समुत्थाय कृतशौचो यथाविधि ।
मुखे पर्य्युषिते नित्यं भवत्यप्रयतो नरः ॥ ५
तस्माच्छुष्कमथार्द्रं वा भक्षयेद्दन्तकाष्ठकम् ।
करञ्जं खादिरं वापि कदम्बं कुरवं तथा ॥ ६
सप्तपर्णपृश्निपर्णीजम्बुनिम्बं तथैव च ।
अपामार्गञ्च विल्वञ्चार्कञ्चोडुम्बरमेव च ॥ ७
एते प्रशस्ताः कथिता दन्तधावनकर्म्मणि ।
दन्तकाष्ठस्य भक्षञ्च समासेन प्रकीर्त्तितः ॥ ८

सर्व्वे कण्टकिनः पुण्याः क्षीरिणश्च यशस्विनः ।
अष्टाङ्गुलेन मानेन दन्तकाष्ठमिहोच्यते ।
प्रादेशमात्रमथवा तेन दन्तान् विशोधयेत् ॥ ९
प्रतिपत्पर्व्वषष्ठीषु नवम्याञ्चैव सत्तमाः ।
दन्तानां काष्ठसंयोगाद्दहत्यासप्तमं कुलम् ॥ १०
अभावे दन्तकाष्ठानां प्रतिषिद्धदिनेषु च ।
अपां द्वादशगण्डूषैर्मुखशुद्धिं समाचरेत् ॥ ११
स्नात्वा मन्त्रवदाचम्य पुनराचमनं चरेत् ।
मन्त्रवत् प्रोक्ष्य चात्मानं प्रक्षिपेदुदकाञ्जलिम् ॥ १२
आदित्येन सह प्रातर्मन्देहा नाम राक्षसाः ।
युध्यन्ति वरदानेन ब्रह्मणोऽव्यक्तजन्मनः ॥ १३
उदकाञ्जलिनिक्षेपा गायत्र्या चाभिमन्त्रिताः ।
निघ्नन्ति राक्षसान् सर्व्वान् मन्देहाख्यान् द्विजेरिताः ॥ १४
ततः प्रयाति सविता ब्राह्मणैरभिरक्षितः ।
मरीच्याद्यैर्महाभागैः सनकाद्यैश्च योगिभिः ॥ १५
तस्मान्न लङ्घयेत् सन्ध्यां सायं प्रातः समाहितः ।
उल्लङ्घयति यो मोहात् स याति नरकं ध्रुवम् ॥ १६
सायं मन्त्रवदाचम्य प्रोक्ष्य सूर्य्यस्य चाञ्जलिम् ।
दत्त्वा प्रदक्षिणं कुर्य्याज्जलं स्पृष्ट्वा विशुध्यति ॥ १७
पूर्व्वां सन्ध्यां सनक्षत्रामुपासीत यथाविधि ।
गायत्रीमभ्यसेत्तावद्यावदादित्यदर्शनात् ॥ १८
उपास्य पश्चिमां सन्ध्यां सादित्याञ्च यथाविधि ।
गायत्रीमभ्यसेत्तावद्यावत्तारां न पश्यति ॥ १९
ततश्चावसथं प्राप्य कृत्वा होमं स्वयं बुधः ।

सञ्चिन्त्य पोष्यवर्गस्य भरणार्थं विचक्षणः ॥ २०
ततः शिष्यहितार्थाय स्वाध्यायं किञ्चिदाचरेत्।
ईश्वरञ्चैव कार्य्यार्थमभिगच्छेद्द्विजोत्तमः ॥ २१
कुशपुष्पेन्धनादीनि गत्वा दूरं समाहरेत्।
ततो माध्याह्निकं कुर्य्याच्छुचौ देशे मनोरमे ॥ २२
विधिं तस्य प्रवक्ष्यामि समासात् पापनाशनम्।
स्नात्वा येन विधानेन मुच्यते सर्व्वकिल्विषात् ॥ २३
स्नानार्थं मृदमानीय शुद्धाक्षततिलैः सह।
सुमनाश्च ततो गच्छेन्नदीं शुद्धजलाधिकाम् ॥ २४
नद्यान्तु विद्यमानायां न स्नायादन्यवारिणि।
न स्नायादल्पतोयेषु विद्यमाने बहूदके ॥ २५
सरिद्वरं नदीस्नानं प्रतिस्रोतःस्थितश्चरेत्।
तड़ागादिषु तोयेषु स्नायाच्च तदभावतः ॥ २६
शुचिदेशं समभ्युक्ष्य स्थापयेत् सकलाम्बरम्।
मृत्तोयेन स्वकं देहं लिम्पेत् प्रक्षाल्य यत्नतः ॥ २७
स्नानादिकञ्च सम्प्राप्य कुर्य्यादाचमनं बुधः।
सोऽन्तर्ज्जलं प्रविश्याथ वाग्यतो नियमेन हि
हरिं संस्मृत्य मनसा मज्जयेच्चूरुमज्जले ॥ २८
ततस्तीरं समासाद्य आचम्यापः समन्त्रतः।
प्रोक्षयेद्वारुणैर्मन्त्रैः पावमानीभिरेव च ॥ २९
कुशाग्रक्षततोयेन प्रोक्ष्यात्मानं प्रयत्नतः।
स्योनापृथिवीति मृद्गात्रे इदंविष्णुरिति द्विजाः ॥ ३०
ततो नारायणं देवं संस्मरेत् प्रतिमज्जनम्।
निमज्ज्यान्तर्ज्जले सम्यक् क्रियते चाघमर्षणम् ॥ ३१

स्नात्वाचमततिलैस्तद्वद्देवर्षिपितृभिः सह ।
तर्पयित्वा जलं तस्मान्निष्पीड्य च समाहितः ॥ ३२
जलतीरं समासाद्य तत्र शुक्ले च वाससी ।
परिधायोत्तरीयञ्च कुर्य्यात् केशांश्च धूनयेत् ॥ ३३
न रक्तमुल्वणं वासो न नीलञ्च प्रशस्यते ।
मलाक्तं गन्धहीनञ्च वर्ज्जयेदम्बरं बुधः ॥ ३४
ततः प्रक्षालयेत् पादौ मृत्तोयेन विचक्षणः ।
दक्षिणन्तु करं कृत्वा गोकर्णाकृतिवत् पुनः ॥ ३५
त्रिः पिबेदीक्षितं तोयमास्यं द्विः परिमार्ज्जयेत् ।
पादौ शिरस्ततोऽभ्युक्ष्य त्रिभिरास्यमुपस्पृशेत् ॥ ३६
अङ्गुष्ठानामिकाभ्याञ्च चक्षुषी समुपस्पृशेत् ।
तथैव पञ्चभिर्मूर्द्ध्नि स्पृशेदेवं समाहितः ॥ ३७
अनेन विधिनाचम्य ब्राह्मणः शुद्धमानसः ।
कुर्व्वीत दर्भपाणिस्तूदङ्मुखः प्राङ्मुखोऽपि वा ॥ ३८
प्राणायामत्रयं धीमान् यथान्यायमतन्द्रितः ।
जपयज्ञं ततः कुर्य्याद्गायत्रीं वेदमातरम् ॥ ३९
त्रिविधो जपयज्ञः स्यात्तस्य तत्त्वं निबोधत ।
वाचिकश्च उपांशुश्च मानसश्च त्रिधाकृतिः ॥ ४०
त्रयाणामपि यज्ञानां श्रेष्ठः स्यादुत्तरोत्तरः ॥ ४१
यदुच्चनीचोच्चरितैः शब्दैः स्पष्टपदाक्षरैः ।
मन्त्रमुच्चारयन् वाचा जपयज्ञस्तु वाचिकः ॥ ४२
शनैरुच्चारयन्मन्त्रं किञ्चिदोष्ठौ प्रचालयेत् ।
किञ्चिच्छ्रवणयोग्यः स्यात् स उपांशुर्जपः स्मृतः ॥ ४३

धिया पदाक्षरश्रेण्या अवर्णमपदाक्षरम्।
शब्दार्थचिन्तनाभ्यान्तु तदुक्तं मानसं स्मृतम्॥ ४४
जपेन देवता नित्यं स्तूयमाना प्रसीदति।
प्रसन्ने विपुलान् भोगान् प्राप्नुवन्ति मनीषिणः॥ ४५
राक्षसाश्च पिशाचाश्च महासर्पाश्च भीषणाः।
जपितान्नोपसर्पन्ति दूरादेव प्रयान्ति ते॥ ४६
छन्द ऋष्यादि विज्ञाय जपेन्मन्त्रमतन्द्रितः।
जपेदहरहर्ज्ञात्वा गायत्रीं मनसा द्विजः॥ ४७
सहस्रपरमां देवीं शतमध्यां दशावराम्।
गायत्रीं यो जपेन्नित्यं स न पापेन लिप्यते॥ ४८
अथ पुष्पाञ्जलिं कृत्वा भानवे चोर्ध्वबाहुकः।
उदुत्यञ्च जपेत् सूक्तं तच्चक्षुरिति चापरम्॥ ४९
प्रदक्षिणमुपावृत्य नमस्कुर्य्याद्दिवाकरम्।
ततस्तीर्थेन देवादीनद्भिः सन्तर्पयेद्द्विजः॥ ५०
स्नानवस्त्रन्तु निष्पीड्य पुनराचमनं चरेत्।
तद्वज्जलजनस्येह स्नानं दानं प्रकीर्त्तितम्॥ ५१
दर्भासीनो दर्भपाणि र्ब्रह्मयज्ञविधानतः।
प्राङ्मुखो ब्रह्मयज्ञन्तु कुर्य्याच्छ्रद्धासमन्वितः॥ ५२
ततोऽर्घं भानवे दद्यात्तिलपुष्पाक्षतान्वितम्।
उत्थाय मूर्द्धपर्य्यन्तं हंसः शुचिषदित्यृचा॥ ५३
ततो देवं नमस्कृत्य गृहं गच्छेत्ततः पुनः।
विधिना पुरुषसूक्तस्य गत्वा विष्णुं समर्चयेत्॥ ५४
वैश्वदेवं ततः कुर्य्याद्बलिकर्म्म विधानतः।
गोदोहमात्रमाकाङ्क्षेदतिथिं प्रति वै गृही॥ ५५

अदृष्टपूर्व्वमज्ञातमतिथिं प्राप्तमर्च्चयेत् ।
स्वागतासनदानेन प्रत्युत्थानेन चाम्बुना ॥ ५६
स्वागतेनाग्नयस्तुष्टा भवन्ति गृहमेधिनः ।
आसनेन तु दत्तेन प्रीतो भवति देवराट् ॥ ५७
पादशौचेन पितरः प्रीतिमायान्ति दुर्लभाम् ।
अन्नदानेन युक्तेन तृप्यते हि प्रजापतिः ॥ ५८
तस्मादतिथये कार्य्यं पूजनं गृहमेधिना ।
भक्त्या च शक्तितो नित्यं विष्णोरर्च्चादनन्तरम् ॥ ५९
भिक्षाञ्च भिक्षवे दद्यात् परिव्राड्‌ब्रह्मचारिणे ।
अकल्पितान्नमुद्धृत्य सर्व्वव्यञ्जनसमन्वितम् ॥ ६०
अकृते वैश्वदेवेऽपि भिक्षौ च गृहमागते ।
उद्धृत्य वैश्वदेवार्थं भिक्षां दत्त्वा विसर्ज्जयेत् ॥ ६१
वैश्वदेवकृतान् दोषाञ्छक्तो भिक्षुर्व्यपोहितुम् ।
न हि भिक्षुकृतान् दोषान् वैश्वदेवो व्यपोहति ॥ ६२
तस्मात् प्राप्ताय यतये भिक्षां दद्यात् समाहितः ।
विष्णुरेव यतिश्छाय इति निश्चित्य भावयेत् ॥ ६३
सुवासिनीं कुमारीञ्च भोजयित्वा नरानपि ।
बालवृद्धांस्ततः शेषं स्वयं भुञ्जीत वा गृही ॥ ६४
प्राङ्मुखोदङ्मुखो वापि मौनी च मितभाषकः ।
अन्नमादौ नमस्कृत्य प्रहृष्टेनान्तरात्मना ॥ ६५
एवं प्राणाहुतिं कुर्य्यान्मन्त्रेण च पृथक् पृथक् ।
ततः स्वादुकरानन्नं भुञ्जीत सुसमाहितः ॥ ६६
आचम्य देवतामिष्टां संस्मरन्नुदरं स्पृशेत् ।
इतिहासपुराणाभ्यां कञ्चित् कालं नयेद्‌बुधः ॥ ६७

ततः सन्ध्यामुपासीत वह्निं गत्वा विधानतः।
हुतहोमस्तु भुञ्जीत रात्रौ चातिथिभोजनम्॥ ६८

सायं प्रातर्द्विजातीनामशनं श्रुतिचोदितम्।
नान्तरा भोजनं कुर्य्यादग्निहोत्रसमो विधिः॥ ६९

शिष्यानध्यापयेच्चापि अनध्याये विसर्ज्जयेत्।
स्मृत्युक्तानखिलांश्चापि पुराणोक्तानपि द्विजः॥ ७०

महानवम्यां द्वादश्यां भरण्यामपि पर्व्वसु।
तथाक्षयतृतीयायां शिष्यान् नाध्यापयेद्द्विजः॥ ७१

माघमासे तु सप्तम्यां रथ्याख्यायान्तु वर्ज्जयेत्।
अध्यापनं समभ्यञ्जन् स्नानकाले च वर्ज्जयेत्॥ ७२

नीयमानं शवं दृष्ट्वा महीस्थं वा द्विजोत्तमाः।
न पठेद्रुदितं श्रुत्वा सन्ध्यायान्तु द्विजोत्तमाः॥ ७३

दानानि च प्रदेयानि गृहस्थेन द्विजोत्तमाः।
हिरण्यदानं गोदानं पृथिवीदानमेव च॥ ७४

एवं धर्म्मो गृहस्थस्य सारभूत उदाहृतः।
य एवं श्रद्धया कुर्य्यात् स याति ब्रह्मणः पदम्॥ ७५

प्राप्नोति कर्य्यंश्च तस्य स्वाचारसिंहप्रसादतः।
तस्मान्मुक्तिमवाप्नोति ब्राह्मणो द्विजसत्तमाः॥ ७६

एवं हि विप्राः कथितो मया वः
समासतः शाश्वतधर्म्मराशिः।
गृही गृहस्थस्य सतो हि धर्म्मं
कुर्व्वन् प्रयत्नादरिमेति युक्तम्॥ ७७

इति हारीते धर्म्मशास्त्रे चतुर्थोऽध्यायः॥ ४॥

पञ्चमोऽध्यायः ।

अतः परं प्रवक्ष्यामि वानप्रस्थस्य सत्तमाः ।
धर्म्माश्रमं महाभागाः कथ्यमानं निबोधत ॥ १
गृहस्थः पुत्रपौत्रादीन् दृष्ट्वा पलितमात्मनः ।
भार्य्यां पुत्रेषु निक्षिप्य सह वा प्रविशेद्वनम् ॥ २
नखरोमाणि च तथा सितगात्रत्वगादि च ।
धारयन् जुहुयादग्निं वनस्थो विधिमाश्रितः ॥ ३
धान्यैश्च वनसम्भूतैर्नीवाराद्यैरनिन्दितैः ।
शाकमूलफलैर्व्वापि कुर्य्यान्नित्यं प्रयत्नतः ॥ ४
त्रिकालस्नानयुक्तस्तु कुर्य्यात्तीव्रं तपस्तदा ।
पक्षान्ते वा समश्नीयान्मासान्ते वा स्वपक्वभुक् ॥ ५
यथा चतुर्थकाले तु भुञ्जीयादष्टमेऽथवा ।
षष्ठे च कालेऽप्यथवा वायुभक्षोऽथवा भवेत् ॥ ६
घर्म्मे पञ्चाग्निमध्यस्थस्तथा वर्षे निराश्रयः ।
हेमन्ते च जले स्थित्वा नयेत् कालं तपश्चरन् ॥ ७
एवञ्च कुर्व्वता येन कृतबुद्धिर्यथाक्रमम् ।
अग्निं स्वात्मनि कृत्वा तु प्रव्रजेदुत्तरां दिशम् ॥ ८
आदेहपातं वनगो मौनमास्थाय तापसः ।
स्मरन्नतीन्द्रियं ब्रह्म ब्रह्मलोके महीयते ॥ ९
तपो हि यः सेवति वन्यवासः समाधियुक्तः प्रयतान्तरात्मा ।
विमुक्तपापो विमलः प्रशान्तः स याति दिव्यं पुरुषं पुराणम् ॥१०

इति हारीते धर्म्मशास्त्रे पञ्चमोऽध्यायः ॥ ५ ॥

षष्ठोऽध्यायः।

अतःपरं प्रवक्ष्यामि चतुर्थाश्रममुत्तमम्।
श्रद्धया तदनुष्ठाय तिष्ठन् मुच्येत बन्धनात्॥ १
एवं वनाश्रमे तिष्ठन् पातयंश्चैव किल्बिषम्।
चतुर्थमाश्रमं गच्छेत् सन्न्यासविधिना द्विजः॥ २
दत्त्वा पितृभ्यो देवेभ्यो मानुषेभ्यश्च यत्नतः।
दत्त्वा श्राद्धं पितृभ्यश्च मानुषेभ्यस्तथात्मनः॥ ३
इष्टिं वैश्वानरीं कृत्वा प्राङ्मुखोदङ्मुखोऽपि वा।
अग्निं स्वात्मनि संरोप्य मन्त्रवित् प्रव्रजेत् पुनः॥ ४
ततः प्रभृति पुत्रादौ स्नेहालापादि वर्ज्जयेत्।
बन्धुनामभयं दद्यात् सर्व्वभूताभयं तथा॥ ५
त्रिदण्डं वैणवं सम्यक् सन्ततं समपर्व्वकम्।
वेष्टितं कृष्णगोवालरज्जुमच्चतुरङ्गुलम्॥ ६
शौचार्थं मानसार्थञ्च मुनिभिः समुदाहृतम्।
कौपीनाच्छादनं वासः कन्थां शीतनिवारिणीम्॥ ७
पादुके चापि गृह्णीयात् कुर्य्यान्नान्यस्य संग्रहम्।
एतानि तस्य लिङ्गानि यतेः प्रोक्तानि सर्व्वदा॥ ८
संगृह्य कृतसन्न्यासो गत्वा तीर्थमनुत्तमम्।
स्नात्वाचम्य च विधिवद्वस्त्रपूतेन वारिणा॥ ९
तर्पयित्वा तु देवांश्च मन्त्रवद्भास्करं नमेत्।
आत्मनः प्राङ्मुखो मौनी प्राणायामत्रयं चरेत्॥ १०
गायत्रीञ्च यथाशक्ति जप्त्वा ध्यायेत् परं पदम्।
स्थित्यर्थमात्मनो नित्यं भिक्षाटनमथाचरेत्॥ ११

सायंकाले तु विप्राणां गृहाण्यभ्यवपद्य तु।
सम्यग् याचेच्च कवलं दक्षिणेन करेण वै॥ १२
पात्रं वामकरे स्थाप्य दक्षिणेन तु शोधयेत्।
यावतान्नेन तृप्तिः स्यात्तावद्भैक्षं समाचरेत्॥ १३
ततो निवृत्य तत्पात्रं संस्थाप्यान्यत्र संयमी।
चतुर्भिरङ्गुलैश्छाद्य ग्रासमात्रं समाहितः॥ १४
सर्व्वव्यञ्जनसंयुक्तं पृथक्पात्रे नियोजयेत्।
सूर्य्यादिभूतदेवेभ्यो दत्त्वा सम्प्रोक्ष्य वारिणा॥ १५
भुञ्जीत पात्रपुटके पात्रे वाचभ्यतो यतिः।
वटकाश्वत्थपर्णेषु कुम्भीतैन्दुकपात्रके॥ १६
कोविदारकदम्बेषु न भुञ्जीयात् कदाचन।
मलाक्ताः सर्व्व उच्यन्ते यतयः कांस्यभोजिनः॥ १७
कांस्यभाण्डेषु यत् पाको गृहस्थस्य तथैव च।
कांस्ये भोजयतः सर्व्वं किल्बिषं प्राप्नुयात्तयोः॥ १८
भुक्त्वा पात्रे यतिर्नित्यं क्षालयेन्मन्त्रपूर्व्वकम्।
न दुष्यते च तत्पात्रं यज्ञेषु चमसा इव॥ १९
अथाचम्य निदिध्यास्य उपतिष्ठेत भास्करम्।
जपध्यानेतिहासैश्च दिनशेषं नयेद्बुधः॥ २०
कृतसन्ध्यस्ततो रात्रिं नयेद्देवगृहादिषु।
हृत्पुण्डरीकनिलये ध्यायेदात्मानमव्ययम्॥ २१
यदि धर्म्मरतिः शान्तः सर्व्वभूतसमो वशी।
प्राप्नोति परमं स्थानं यत् प्राप्य न निवर्त्तते॥ २२
त्रिदण्डभृद्यो हि पृथक् समाचरेच्छनैःशनैर्यस्तु

बहिर्मुखाच्च:।

सर्व्वांश्च संसारसमस्तबन्धनात् स याति विष्णोरमृतात्मनः
पदम्। २१

इति हारीते धर्म्मशास्त्रे षष्ठोऽध्यायः॥ ६॥

सप्तमोऽध्यायः।

वर्णानामाश्रमाणाञ्च कथितं धर्म्मलक्षणम्।
येन स्वर्गापवर्गञ्च प्राप्नुवन्ति द्विजातयः॥ १
योगशास्त्रं प्रवक्ष्यामि सङ्क्षेपात् सारमुत्तमम्।
यस्य च श्रवणाद्यान्ति मोक्षञ्चैव मुमुक्षवः॥ २
योगाभ्यासवशेनैव नश्येयुः पातकानि तु।
तस्माद्योगपरो भूत्वा ध्यायेन्नित्यं क्रियापरः॥ ३
प्राणायामेन वचनं प्रत्याहारेण चेन्द्रियम्।
धारणाभिर्व्वशे कृत्वा पूर्व्वं दुर्द्धर्षणं मनः॥ ४
एकाकारमनामन्दं बुद्धरूपमनामयम्।
सूक्ष्मात् सूक्ष्मतरं ध्यायेज्जगदाधारमुच्यते॥ ५
आत्मानं बहिरन्तःस्थं शुद्धचामीकरप्रभम्।
रहस्येकान्तमासीनो ध्यायेदामरणान्तिकम्॥ ६
यत् सर्व्वप्राणिहृदयं सर्व्वेषाञ्च हृदिस्थितम्।
यच्च सर्व्वजनैर्ज्ञेयं सोऽहमस्मीति चिन्तयेत्॥ ७
आत्मलाभसुखं यावत्तपोध्यानमुदीरितम्।
श्रुतिशास्त्रादिभिर्धर्म्मं तद्विरुद्धं न चाचरेत्॥ ८

यथा रथोऽश्वहीनस्तु यथाश्वो रथिहीनकः ।
एव तपश्च विद्या च संयुतं भेषजं भवेत् ॥ ९
यथान्नं मधुसंयुक्तं मधुरान्नेन संयुतम् ।
उभाभ्यामपि पक्षाभ्यां यथा खे पक्षिणां गतिः ॥ १०
तथैव ज्ञानकर्म्मभ्यां प्राप्यते ब्रह्मशाश्वतम् ।
विद्यातपोभ्यां सम्पन्नो ब्राह्मणो योगतत्परः ॥ ११
देहद्वयं विहायाशु मुक्तो भवति बन्धनात् ।
न तथा क्षीणदेहस्य विनाशो विद्यते क्वचित् ॥ १२
मया ते कथितः सर्व्वो वर्णाश्रमविभागशः ।
सङ्क्षेपेण द्विजश्रेष्ठा धर्म्मस्तेषां सनातनः ॥ १३
श्रुत्वैवं मुनयो धर्म्मं स्वर्गमोक्षफलप्रदम् ।
प्रणम्य तमृषिं जग्मुर्मुदिताः स्वं स्वमाश्रमम् ॥ १४

मार्कण्डेयः ।

धर्म्मशास्त्रमिदं सर्व्वं हारीतमुखनिःसृतम् ।
अधीत्य कुरुते धर्म्मं स याति परमां गतिम् ॥ १५
ब्राह्मणस्य तु यत् कर्म्म कथितं बाहुजस्य च ।
ऊरुजस्यापि यत् कर्म्म कथितं पादजस्य च ॥ १६
अन्यथा वर्त्तमानस्तु सद्यः पतति जातितः ।
यो यस्याभिहितो धर्म्मः स तु तस्य तथैव च ।
तस्मात् स्वधर्म्मं कुर्व्वीत द्विजो नित्यमनापदि ॥ १७
वर्णाश्चत्वारो राजेन्द्र चत्वारश्चापि चाश्रमाः ।
स्वधर्म्मं ये तु तिष्ठन्ति ते यान्ति परमां गतिम् ॥ १८
स्वधर्म्मेण यथा नृणां नारसिंहः प्रसीदति ।
न तुष्यति तथान्येन कर्म्मणा मधुसूदनः ॥ १९

यतः कुर्व्वन् निजं कर्म्म यथाकालमतन्द्रितः।
सहस्रानीकदेवेशं नारसिंहञ्च सालयम्॥ २०
उत्पन्नवैराग्यबलेन योगी
ध्यायेत् परं ब्रह्म सदाक्रियावान्।
सत्यं सुखं रूपमनन्तमाद्यं
विहाय देहं पदमेति विष्णोः॥ २१
इति हारीते धर्म्मशास्त्रे सप्तमोऽध्यायः॥ ७

उशनःसंहिता।

प्रथमोऽध्यायः।

शौनकाद्याश्च मुनयः श्रीशनं भार्गवं मुनिम्।
नत्वा पप्रच्छुरखिलं धर्म्मशास्त्रविनिर्णयम्॥ १
ऋषीणां शृण्वतां पूर्व्वमुशना धर्म्मतत्त्ववित्।
धर्म्मार्थकाममोक्षाणां कारणं पापनाशनम्॥ २
सुसमाधिहृदो यूयं शृणुध्वं गदतो मम।
भार्गवं पितरं नत्वा उशनं धर्म्ममब्रवीत्॥ ३
कृतोपनयनो वेदानधीयत द्विजोत्तमः।
गर्भाष्टमे वाष्टमे वा स्वसूत्रोक्तविधानतः॥ ४
दण्डे च मेखलासूत्रे कृष्णाजिनधरो मुनिः।
भिक्षाहारो गुरुहितैवीक्षमाणो गुरोर्म्मुखम्॥ ५
कार्पासमुपवीतं स्यान्निर्म्मितं ब्रह्मणा पुरा।
ब्राह्मणानां त्रिवृत् सूत्रं क्षौमाविकमेव वा॥ ६
सदोपवीती चैव स्यात् सदा बद्धशिखो द्विजः।
अन्यथा यत्कृतं वासः कार्पासं वा कषायकम्।
तदेव परिधानीयं शुक्लमच्छिद्रमुत्तमम्॥ ७
उत्तरीयं समाख्यातं वासःकृष्णाजिनं शुभम्।
अभावे भव्यमजिनं रौरवं वा विधीयते॥ ८
उपवीतं वामबाहुसव्यबाहुसमन्वितम्।
उपवीती भवेन्नित्यं निवीतं कण्ठलम्बनम्॥ ९
सव्यबाहुं समुद्धृत्य दक्षिणेन धृतां द्विजाः।
प्राचीनावीतमित्युक्तं पित्र्ये कर्म्मणि धारयेत्॥ १०

अग्न्यगारे गवांगोष्ठे होमे जप्ये तथैव च ।
स्वाध्यायभोजने नित्यं ब्राह्मणानाञ्च सन्निधौ ॥ ११
उपासने गुरूणाञ्च सन्ध्ययोरुभयोरपि ।
उपवीती भवेन्नित्यं विधिरेष सनातनः ॥ १२
मौञ्जी त्रिवृत्समा श्लक्ष्णा कार्य्या विप्रस्य मेखला ।
मुञ्जाभावे कुशानान्तु ग्रन्थिनैकेन वा त्रिभिः ॥ १३
धारयेद्विल्वपालाशं दण्डं केशान्तगं द्विजः ।
यज्ञार्हवृक्षजं वाथ सौम्यं व्रणमेवच ॥ १४
सायं प्रातर्द्विजः सन्ध्यामुपासीत समाहितः ।
कामाल्लोभाद्भयान्मोहात्कदा न पतितो भवेत् ॥ १५
अग्निकार्य्यं ततः कुर्य्यात् सायं प्रातः प्रसन्नधीः ।
स्नात्वा सन्तर्पयेद्देवान्दृषीन् पितृगणांस्तथा ॥ १६
देवाभ्यर्च्चां ततः कुर्य्यात् पुष्पैः पत्रेण चाम्बुभिः ।
अभिवादनशीलः स्यान्नित्यं वृद्धेषु धर्म्मतः ॥ १७
असावहम्भो नामेति सम्यक् प्रणतिपूर्व्वकम् ।
आयुरारोग्यवान् वित्तं द्रव्याद्यपरिवर्ज्जितः ॥ १८
आयुष्मान् भव सौम्येति वाच्यो विप्राभिवादने ।
अकारश्चास्य नाम्नोऽन्ते वाच्यः पूर्व्वाक्षरस्ततः ॥ १९
यो न वेत्त्यभिवादस्य द्विजः प्रत्यभिवादनम् ।
नाभिवाद्यः स विदुषा यथा शूद्रस्तथैव सः ॥ २०
सव्येन पाणिना कार्य्यमुपसंग्रहणं गुरोः ।
सव्येन सव्यः स्प्रष्टव्यो दक्षिणेन तु दक्षिणम् ॥ २१
लौकिकं वैदिकं वापि तथाध्यात्मिकमेव वा ।
आददीत यतो ज्ञानं तत्पूर्व्वमभिवादयेत् ॥ २२

बीदकं धारयेद्‌भैक्षं पुष्पाणि समिधस्तथा।
एवं विधानि चान्यानि न देवार्थेषु किञ्चन॥ २३
ब्राह्मणं कुशलं पृच्छेत् क्षत्रियाञ्चाप्यनामयम्।
वैश्यं क्षेमं समागम्य शूद्रमारोग्यमेव च॥ २४
उपाध्यायः पिता ज्येष्ठो भ्राता चैव महीपतिः।
मातुलश्वशुरभ्रातृमातामहपितामहौ।
वर्णकाश्च पितृव्यश्च समैते पितरः स्मृताः॥ २५
माता मातामही गुर्व्वी पितृमातृष्वसादयः।
श्वश्रूः पितामही ज्येष्ठा ज्ञातव्या गुरवः स्त्रियः॥ २६
इत्युक्ता गुरवः सर्व्वे मातृतः पितृतस्तथा।
अनुवर्त्तनमेतेषां मनोवाक्कायकर्म्मभिः॥ २७
गुरुं दृष्ट्वा समुत्तिष्ठेदभिवाद्य कृताञ्जलिः।
न तैरुपविशेत् सार्द्धं विवदेन्नात्मकारणात्॥ ८
जीवितार्थमपि द्वेषं गुरुभिर्नैव भाषणम्।
उदितोऽपि गुणैरन्यैर्गुरुद्वेषी पतत्यधः॥ २८
गुरूणामपि सर्व्वेषां पूज्याः पञ्च विशेषतः।
तेषामाद्यास्त्रयः श्रेष्ठास्तेषां माता सुपूजिता॥ ३०
यो हि वासयति दिवा येन सद्योपदिश्यते।
ज्येष्ठो भ्राता च भर्त्ता च पञ्च ते गुरवस्तथा॥ ३१
आत्मनः सर्व्वयत्नेन प्राणत्यागेन वा पुनः।
पूजनीयाः प्रयत्नेन पञ्चैते भूतिमिच्छता॥ ३२
यावत् पिता च माता च द्वावेतौ निर्व्विकारणम्।
तावत्सर्व्वं परित्यज्य पुत्रः स्यात्तत्परायणः॥ ३३

पिता माता च सुप्रीतौ स्यातां पुत्रगुणैर्यदि।
स पुत्रः सकलं कर्म्म प्राप्नुयात् तेन कर्म्मणा॥ ३४
नास्ति मातृसमं दैवं नास्ति पितृसमो गुरुः।
तयोःप्रत्युपकारोऽपि न हि कश्चन विद्यते॥ ३५
तयोर्नित्यं प्रियं कुर्य्यात् कर्म्मणा मनसा गिरा।
न ताभ्यामननुज्ञातो धर्म्ममेकं समाचरेत्॥ ३६
वर्ज्जयित्वा मुक्तिफलं नित्यनैमित्तिकं तथा।
धर्म्मसारः समुद्दिष्टः प्रेत्यानन्दफलप्रदः॥ ३७
सम्यगाचारवक्तारं विसृष्टस्तदनुज्ञया।
शिष्यो विद्याफलं भुङ्क्ते प्रेत्य चापद्यते दिवि॥ ३८
यो भ्रातरं पितृसमं ज्येष्ठं मूढ़ोऽवमन्यते।
तेन दोषेण संप्रेत्य निरयं संप्रयच्छति॥ ३९
पुंसाश्वात्मनिवेशेण पूज्यो भर्त्ता च सम्मतः।
यानि दातरि लोकेऽस्मिन्नुपकारोऽपि गौरवम्॥ ४०
ये नरा भर्त्तृपिण्डार्थं स्वान् प्राणान् सन्त्यजन्ति हि।
तेषामेव परांल्लोकानुवाच भगवान् भृगुः॥ ४१
मातुलांश्च पितृव्यांश्च श्वशुरान्त्विजान् गुरून्।
असावहमिति ब्रूयात् प्रत्युत्थाय यवीयसः॥ ४२
अवाच्यो दीक्षितो नाम्ना यवीयानपि यो भवेत्।
भोःशब्दपूर्व्वकश्चैनमभिभाषेत धर्म्मवित्॥ ४३
अभिवाद्यश्च पूर्व्वन्तु शिरसावधशर्म्मा च।
ब्राह्मणक्षत्रियाद्यैश्च श्रीकामैः सादरं सदा॥ ४४
नाभिवाद्यास्तु विप्राणां क्षत्रियाद्याः कथञ्चन।
ज्ञानकर्म्मगुणोपेता यद्यप्येते बहुश्रुताः॥ ४५

ब्राह्मणः सर्व्ववर्णानां स्वस्ति कुर्य्यादिति स्थितिः।
सवर्णेऽप्यसवर्णानां कार्य्यमेवाभिवादनम्॥ ४६
गुरुरग्निर्द्विजातीनां वर्णानां ब्राह्मणो गुरुः।
पतिरेको गुरुः स्त्रीणां सर्व्वस्याभ्यागतो गुरुः॥ ४७
विद्या कर्म्म वयो बन्धुर्व्वित्तं भवति यस्य वै।
मान्यस्थानानि पञ्चाहुः पूर्व्वं पूर्व्वं गुरूणि च॥ ४८
पञ्चानां त्रिषु वर्णेषु भवेन्तुगुणवान् हि यः।
यत्रस्यात्सोऽत्रमानार्हः शूद्रोऽपिसभवेद् यदि॥ ४९
पिण्डादिभ्यो ब्राह्मणेभ्यः स्त्रियै राज्ञेऽस्य चक्षुषे।
वृद्धाय भारहीनाय रोगिणे दुर्व्वलाय च॥ ५०
भिक्षामाहृत्य शिष्टानां गृहेभ्यः प्रयतोऽन्वहम्।
निवेद्य गुरवेऽश्नीयाद्वाग्यतस्तदनुज्ञया॥ ५१
भवत्पूर्व्वं चरेद्भैक्षमुपनीतो द्विजोत्तमः।
भवन्मध्यन्तु राजन्यो वैश्यस्तु भवदुत्तरम्॥ ५२
मातरं वा स्वसारं वा मातुर्व्वा भगिनीं तथा।
भिक्षेत भिक्षां प्रथमं यातु नैनं विमानयेत्॥ ५३
सजातीयगृहेष्वेवं सार्व्ववर्णिकमेव वा।
भैक्षस्याचरणं प्रोक्तं पतितादिषु वर्ज्जितम॥ ५४
वेदयज्ञाधहीनानां प्रशस्तानां स्वकर्म्मसु।
ब्रह्मचारी चरेद्भैक्षं गृहेभ्यः प्रयतोऽन्वहम्॥ ५५
गुरोः कुले न भिक्षेत न ज्ञातिकुलबन्धुषु।
अभावेऽप्यथ गेहानां पूर्व्वं पूर्व्वं विवर्ज्जयेत्॥ ५६
सर्व्व वापि चरेद्ग्रामं पूर्व्वोक्तानामसम्भवे।
नियम्य प्रयतो वाचं दिशस्तानवलोकयन्॥ ५७

समाहृत्य तु तद्भैक्ष्यं यावदर्थममायया।
भुञ्जीत प्रयतो नित्यं वाग्यतो नान्यमानसः॥ ५८
भैक्ष्येण वर्त्तयेन्नित्यं नैकान्नाशी भवेद्व्रती।
भैक्ष्येण व्रतिनो वृत्तिरुपवाससमा स्मृता॥ ५९
पूजयेदशनं नित्यमद्यादन्नमकुत्सयन्।
दृष्ट्वा हृष्येत् प्रसीदेच्च प्रतिनन्देच्च सर्व्वतः॥ ६०
अनारोग्यमनायुष्यमस्वर्ग्यं कुत्सभोजनम्।
अपुण्यं लोकविद्दिष्टं तस्मात् तत् परिवर्ज्जयेत्॥ ६१
प्राङ्मुखोऽन्नानि भुञ्जीत दक्षिणामुख एव वा।
नाद्यादुदङ्मुखो नित्यं विधिपूर्व्वं सनातनं॥ ६२
प्रक्षाल्य पाणिपादौ च भुञ्जानो द्विरुपस्पृशेत्।
शुचौ देशे समासीनोभुक्त्वान्ते द्विरुपस्पृशेत्॥ ६३
मण्डलं पूर्व्वतः कृत्वा तत्र स्थाप्याथ भोजयेत्।
स्वप्राणाहुतिपर्य्यन्तं मौनमेवं विधीयते॥ ६४
इत्यौशनसस्मृतौ प्रथमोऽध्यायः॥ १॥

द्वितीयोऽध्यायः।

भुक्त्वा पीत्वा च स्नात्वा च तथा रथ्योपसर्पणे।
ओष्ठावलोमकौ स्पृष्ट्वा वासो विपरिधाय च॥ १
रेतोमूत्रपुरीषाणामुत्सर्गेऽन्यभाषणे।
तथा चाध्ययनारम्भे कासश्वासागमे तथा॥ २
चत्वरं वा श्मशानं वा समागम्य द्विजोत्तमः।
सन्ध्ययोरुभयोस्तद्वदाचान्ते चाचमेत् पुनः॥ ३

चण्डालम्लेच्छसम्भासे स्त्रीशूद्रोच्छिष्टभाषणे।
उच्छिष्टं पुरुषं स्पृष्ट्वा भोज्यं वापि तथाविधम्॥ ४
अश्रुपाते तथाचामे अनृतस्य तथैव च।
भोजनान्ते सन्ध्ययोः स्नात्वा पीत्वा मूत्रपुरीषयोः।
आचान्तोऽप्याचमेत् सुप्त्वा सकृत् सकृदथान्यतः।
अग्नेर्गवामथालम्भे स्पृष्ट्वा प्रयत एव वा॥ ६
स्त्रीणामथात्मनः स्पर्शे नीवीं विपरिधाय च।
उपस्पृशेज्जलं शुष्कं तृणं वा भूमिमेव वा।
केशानाञ्चात्मनः स्पर्शे वाससां क्षालितस्य च॥ ७
अनुष्णाभिरफेनाभिरदुष्टाभिश्च सर्व्वशः।
शौचेप्सुः सुखमासीनः प्राङ्मुखो वाप्युदङ्मुखः॥ ८
शिरः प्रावृत्य कण्ठं वा मुक्तकच्छशिखोऽपि वा।
अकृत्वा पादयोः शौचमाचान्तोऽप्यशुचिर्भवेत्॥ ९
सोपानत्को जलस्थो वा नोष्णीषोवाचमेद्बुधः।
न चैव वर्षधाराभिर्न तिष्ठन् न धृतोदकैः॥ १०
नैकहस्तार्पितजलैर्विना शूद्रेण वा पुनः।
न पादुकासनस्थो वा बहिर्जानुरथापि वा॥ ११
न जल्पन् न हसन् प्रेक्षमाणश्च प्रह्व एव वा।
नावीक्षमाणाभिर्नोष्णाभिर्नफेनादथापि वा॥ १२
शूद्राशुचिकरैर्मुक्तैर्नक्षाराभिस्तथैव च।
न चैवाङ्गुलिभिः शब्दमकुर्व्वन् नान्यमानसः॥ १३
न वर्णरसदुष्टाभिर्नचैव प्रदरोदकैः।
न प्राणिजनिताभिर्व्वा न बहिः कालमेव वा॥ १४

हृद्गाभिः पूयते विप्रः कण्ठाभिः क्षत्रियः शुचि।
प्राशिताभिस्तथा वैश्यः स्त्री शूद्रः स्पर्शनन्ततः॥ १५
अङ्गुष्ठमूलान्तरतो रेखायां ब्रह्म उच्यते।
अन्तराङ्गुष्ठदेशिन्योः पितृणां तीर्थमुत्तमम्॥ १६
कनिष्ठो मूलतः पश्चात्प्राजापत्यं प्रचक्षते।
अङ्गुल्यग्रे स्मृतं दैवं तथैवार्षं प्रकीर्त्तितम्॥ १७
मूले स्याद्दैवमार्षं स्यादाग्नेयं मध्यतः स्मृतम्।
तदेवं सौमिकं तीर्थमेतत्ज्ञात्वा न मुह्यति॥ १८
ब्राह्मेणैव तु तीर्थेन द्विजो नित्यमुपस्पृशेत्।
कायेन वा दैवतेन न तु पित्रेण वा द्विजाः॥ १९
त्रि प्राश्नीयादपः पूर्व्वं ब्राह्मणः प्रयतः स्मृतः।
संहृत्याङ्गुष्ठमूलेन मुखं वै समुपस्पृशेत्॥ २०
अङ्गुष्ठानामिकाभ्यान्तु स्पृशेन्नेत्रद्वयं ततः।
तर्ज्जन्यङ्गुष्ठयोगेन स्पृशेन्नासापुटं ततः॥ २१
कनिष्ठाङ्गुष्ठयोगेन श्रवणे समुपस्पृशेत्।
सर्व्वासामथ योगेन हृदयन्तु तलेन वा॥ २२
संस्पृशेद्वै शिरस्तद्वदङ्गुष्ठेनाथवा द्वयम्।
त्रिः प्राश्नीयादेवमेव प्रीतास्तेनास्य देवताः॥ २३
ब्रह्माविष्णुमहेशश्च सम्भवन्त्यनुशुश्रुमः।
गङ्गा च यमुना चैव प्रीयते परिमार्ज्जनात्॥ २४
प्रसंस्पर्शाल्लोचनयोः प्रीयते शशिभास्करौ।
नासत्यौ चैव प्रीयेते स्पृष्टे नासापुटद्वये॥ २५
कर्णयोः स्पृष्टयोस्तद्वत् प्रीयेते चानलानिलौ।
संस्पृष्टे हृदये चास्य प्रीयन्ते सर्व्वदेवताः॥ २६

मूर्द्धि संस्पर्शनादेव प्रीतस्तु पुरुषो भवेत्।
गोच्छिष्टं कुर्व्वते मुख्याविप्रुषोऽङ्गं नयन्ति याः॥ २७
भन्तवद्दन्तसंलिप्तजिह्वास्पर्शोऽशुचिर्भवेत्।
स्पृशन्ति विन्दवः पादौ य आचामयतः परम्॥ २८
भूमिगास्तु समा ज्ञेयाः न तैरप्रयतो भवेत्।
मधुपर्के च सोमे च ताम्बुलस्य च भक्षणे॥ २९
फलमूलेक्षुदण्डे च न दोषः उशनाब्रवीत्।
प्रचरंश्चान्नपानेषु यदुच्छिष्टो भवेद्द्विजः॥ ३०
भूमौ निक्षिप्य तद्द्रव्यमाचम्य प्रोक्षयेत्तु यत्।
तैजसं वै समादाय भवेदुच्छेषणात्ततः॥ ३१
अनिधाय च तद्द्रव्यमाचान्तः शुचितामियात्।
वस्त्रादीनां विकल्पत्वात् स्पृष्ट्वा चेदेवमेव हि॥ ३२
आरभ्यानुदके रात्रौ चोरो वाप्याकुले पथि।
कृत्वा मूत्रपुरीषं वा द्रव्यहस्तेन दुष्यति॥ ३३
निधाय दक्षिणे कर्णे ब्रह्मसूत्रमुदङ्मुखः।
अथ कुर्य्यात् शकृन्मूत्रे रात्रौ चेद्दक्षिणामुखः॥ ३४
अन्तर्धाय महीं काष्ठैः पर्णैर्लोष्टतृणेन वा।
प्रतिश्रोणमशिराः कुर्य्यात् शकृन्मूत्रविसर्ज्जने॥ ३५
छायाकूपनदीगोष्टे चैत्याम्भः पथि भस्मसु।
अग्नौ चैव श्मशाने च विण्मूत्रे न समाचरेत्॥ ३६
न गोमये न कृष्टे वा न गोष्ठे नैव शाद्वले।
न तिष्ठन् वा न निर्व्वासा न च पर्व्वतमस्तके॥ ३७
न जीर्णदेवायतने न वल्मीके कदाचन।
न ससत्त्वेषु गर्त्तेषु न च गच्छन् समाचरेत्॥ ३८

तुषाङ्गारकपालेषु राजमार्गे तथैव च ।
न क्षेत्रे न बिले चापि न तीर्थे च चतुष्पथे ॥ ३९
नोद्यानोपसमीपे वा नोषरे न पराशुचौ ।
न सोपानत्कपादस्य छत्री वान्तरीक्षके ॥ ४०
न चैवाभिमुखे स्त्रीणां गुरुब्राह्मणयोर्गवाम् ।
न देवदेवालययोर्नापामपि कदाचन ॥ ४१
नदीज्योतींषि वीक्षित्वा तद्वाभ्याभिमुखोऽपि वा ।
प्रत्यादित्यं प्रत्यनिलं प्रतिसोमं तथैव च ॥ ४२
आहृत्य मृत्तिकां कुर्य्याल्लेपगन्धापकर्षणम् ।
कुर्य्यादतन्द्रितः शौचं विशुद्धैरुद्धृतोदकैः ॥ ४३
नाहरेन्मृत्तिकां विप्रः पांशुलां न च कर्द्दमात् ।
न मार्गान्नोषराद्देशाच्छौचशिष्टां परस्य च ॥ ४४
न देवायतनात् कूपाद्ग्रामान्न तु कदाचन ।
उपस्पृशेत्ततो नित्यं पूर्व्वोक्तेन विधानतः ॥ ४५
आरभ्याहृतिगायत्र्या वर्णानामेषां क्रमात् ।
तन्मन्त्रितं पिबेद्यस्तु मन्त्राचमनमीरितम् ॥ ४६
गायत्र्याचमनेनाथ अत्याचमनमीरितम् ॥ ४७

इत्यौशनसस्मृतौ द्वितीयोऽध्यायः ॥ २ ॥

तृतीयोऽध्यायः ।

एवं देहादिभिर्युक्तः शौचाचारसमन्वितः ।
आहूत्याध्ययनं कुर्य्याद्वीक्षमाणो गुरोर्मुखम् ॥ १

नित्यमुद्यतपाणिश्च सन्ध्याचारसमन्वितः।
आस्यतामिति चोक्तः सन्नासीताभिमुखं गुरोः॥ २
प्रतिश्रवणसम्भाषे शयानो न समाचरेत्।
नासीनो न च भुञ्जानो न तिष्ठन् पराङ्मुखः॥ ३
नीचं शय्यासनञ्चास्य सर्व्वदा गुरुसन्निधौ।
गुरोस्तु चक्षुर्व्विषये न यथेष्टासनो भवेत्॥ ४
नोदाहरेदस्य नाम परोक्षमपि केवलम्।
न चैवास्यानुकुर्व्वीत गतिभाषणचेष्टितम्॥ ५
गुरोर्यत्र परीवादो निन्दा वापि प्रवर्त्तते।
कर्णौ तत्र पिधातव्यौ गन्तव्यं परितोऽन्यतः॥ ६
दूरस्थो नार्च्चयेदेनं न क्रुद्धो नान्तिके स्त्रियाः।
न चैवास्योत्तरं ब्रूयान्न तेनासीत सन्निधौ॥ ७
उदकुम्भं कुशान् पुष्पं समिधोऽप्याहरेत् सदा।
मार्ज्जनं लेपनं नित्यमङ्गानां वै समाचरेत्॥ ८
नास्य निर्म्माल्यशयनं पादुकोपानहावपि।
आक्रामेदासनं तस्य च्छायामपि कदाचन॥ ९
दन्तकाष्ठादिकं लब्ध्वा नःचास्य विनिवेदयेत।
अनापृच्छ्य न गन्तव्यं न त्वप्रियहिते रतः॥ १०
न पादौ स्थापयेदस्य सन्निधाने कदाचन।
जृम्भितं हसितञ्चैव चवकं प्रावरं तथा॥ ११
वर्ज्जयेत् सन्निधौ नित्यं नखस्फोटनमेव च।
यथाकालमधीयीत यावन्न विमना गुरुः॥ १२
आसने शयने याने न च तिष्ठेत् कदाचन।
धावन्तमनुधावेत गच्छन्तमनुगच्छति॥ १३

गजोष्ट्रयानप्रासादप्रस्तर शकटेषु च ।
आसीत गुरुणा सार्द्धं शिलाफलतलेषु च ॥ १४
जितेन्द्रियः स्यात् सततं वश्यात्माक्रोधनः शुचिः ।
प्रयुञ्जीत सदा वाचं मधुरां हितभाषिणीम् ॥ १५
गन्धमाल्यंरसं कन्यां शुक्लप्राणिविहिंसनम् ।
अभ्यङ्गस्नाञ्जनोपानच्छत्रधारणमेव च ॥ १६
कामं क्रोधं भयं निद्रां गीतवादित्रनर्त्तनम् ।
द्यूतं जनपरीवादं स्त्रीप्रेक्षालापनं तथा ॥ १७
परोपतापपैशुन्यं प्रयत्नेन विवर्ज्जयेत् ।
उदकुम्भं सुमनसो गोसकृन्मृत्तिकान् कुशान् ॥ १८
आहरेद्यावदर्थानि भैक्षञ्चाहरहश्चरेत् ।
तथैव लवणं सर्व्वं भक्ष्यं पर्य्युषितं न यत् ॥ १९
अनन्यदर्शी सततं भवेद्गीतादिनिःस्पृहः ।
नादर्शञ्चैव वीक्षेत न चरेद्दन्तधावनम् ॥ २०
एकान्तमशुचिः स्त्रीभिः शूद्राद्यैरभिभाषणम् ।
गुरूच्छिष्टं भेषजार्थं न प्रभुञ्जीत कामतः ॥ २१
मलापकर्षणं स्नानं नाचरेद्वै कदाचन ।
न चातिसृष्टो गुरुणा स्वान् गुरूनभिवादयेत् ॥ २२
विद्यागुरुष्वेतदेव नित्यवृत्तिः स्वयोनिषु ।
प्रतिषेधत्सु वा धर्म्मं हितञ्चोपदिशत्स्वयम् ॥ २३
श्रेयःसु गुरुवद्वृत्तिर्नित्यमेवं समाचरेत् ।
गुरुपत्नीषु पुत्रेषु गुरोश्चैव स्वबन्धुषु ॥ २४
बालः समानजन्मा वा शिष्यो वा यज्ञकर्म्मसु ।
अध्यापयन् गुरुसुतो गुरुवन्मानमर्हति ॥ २५

उत्सादनं वै गात्राणां स्नानञ्चोच्छिष्टभोजने।
न कुर्य्याद्गुरुपुत्रस्य पादयोः शौचमेव च॥ २६
गुरुवत् प्रतिपूज्याश्च सवर्णा गुरुयोषितः।
असवर्णास्तु सम्पूज्याः प्रत्युत्थानाभिवादनैः॥ २७
अभ्यञ्जनं स्नापनञ्च गात्रोत्सादनमेव च।
गुरुपत्न्या न कार्य्याणि केशानाञ्च प्रसाधनम्॥ २८
गुरुपत्नी च युवती नाभिवाद्येह पादयोः।
कुर्व्वीत वन्दनं भूम्यामसावहमिति ब्रुवन्॥ २९
विप्रस्य पादग्रहणमन्वहञ्चाभिवादनम्।
गुरुदारेषु कुर्व्वीत सदा धर्म्ममनुस्मरन्॥ ३०
मातृष्वसा मातुलानी श्वश्रूश्चापि पितृष्वसा।
सम्पूज्या गुरुपत्नी च समस्ता गुरुभार्य्या च॥ ३१
भ्रातृभार्य्योपसंग्राह्या ज्ञातिसम्बन्धियोषितः।
पितुर्भगिन्या मातुश्च जायायाञ्च स्वसर्य्यपि॥ ३२
मातृवद्वृत्तिमातिष्ठेन्माता तेभ्यो गरीयसी।
एवमाचारसम्पन्नमात्मवन्तं सदाहितम्॥ ३३
वेदं धर्म्मं पुराणञ्च तथा तत्त्वानि नित्यशः।
संवत्सरोषिते शिष्ये गुरुर्ज्ञानं विनिर्द्दिशेत्॥ ३४
हरति दुष्कृतं तस्य शिष्यस्य वत्सरे गुरुः।
आचार्य्यपुत्रः शुश्रूषुर्ज्ञानदो धार्म्मिकः शुचिः॥ ३५
आप्तः शक्तोऽर्थदः साधुः सोऽध्याप्या दश धर्म्मतः।
कृतज्ञश्च तथाद्रोही मेधावी शुभकृन्नरः॥ ३६
आप्य विप्रोऽप्यविधिवत् षडध्याप्या द्विजोत्तमैः।
एतेषु ब्रह्मणो दानमन्यत्र न यथोदितम्॥ ३७

आचम्य संयतो नित्यमधीयीत उदङ्मुखः।
उपसंगृह्य तत्पादौ वीक्षमाणो गुरोर्मुखम्॥ ३८
अधीष्व भो इति ब्रूयाद्विरामोऽस्त्विति वाचयेत्।
प्राक्कुशेषु समासीनः पवित्रैरवपावितः॥ ३९
प्राणायामैस्त्रिभिः पूर्व्वं तथाचोङ्कारमर्हति।
ब्राह्मणः प्रणवं कुर्य्यादन्ते च विधिवद्द्विजः॥ ४०
कुर्य्यादध्ययनं नित्यं ब्रह्माञ्जलिकृतस्थितिः।
सर्व्वेषामेव भूतानां वेदश्चक्षुः सनातनः॥ ४१
अधीतं विधिवन्नित्यं ब्राह्मण्याच्यवतेऽन्यथा।
योऽधीयीत ऋचो नित्यं क्षीराहुत्या स देवताः॥ ४२
प्रीणाति तर्पयन्त्येनं कामैस्तृप्ताः सदैव हि।
यजुर्योऽधीते सततं दध्ना प्रीणाति देवताः॥ ४३
सामान्यधीते प्रीणाति घृताहुतिभिरन्वहम्।
अथर्व्वाङ्गिरसो नित्यमध्यात् प्रीणाति देवताः॥ ४४
धर्म्माङ्गाणि पुराणानि मीमांसैस्तृप्यते सुरान्।
अपां समीपे नियतो नैत्यकं विधिमाश्रितः॥ ४५
गायत्रीमप्यधीयीत गत्वारण्यं समाहितः।
सहस्रपरमां देवीं शतमध्यां दशापराम्॥ ४६
गायत्रीं वै जपेन्नित्यं जपश्च त्रिः प्रकीर्त्तितः।
गायत्रीश्चैव वेदांश्च तुलया तुलयन् प्रभुः॥ ४७
एकतश्चतुरो वेदान् गायत्रीञ्च तथैकतः।
ओङ्कारमादितः कृत्वा व्याहृतीस्तदनन्तरम्॥ ४८
ततोऽधीयीत एकाग्रं श्रिया परमयान्वितः।
अध्यापयेत्तु एकाग्रं गायत्रीपरया धिया॥ ४९

पुराकल्पे समुत्पन्ना भूर्भुवःस्वर्गनामतः।
महाव्याहृतयस्तिस्रः सर्व्वाशुभनिवर्हणाः॥ ५०
प्रधानं पुरुषः कालो ब्रह्मविष्णुमहेश्वराः।
सत्त्वं रजस्तमस्तिस्रः काला व्याहृतयस्त्रयः॥ ५१
ओङ्कारस्तत् परं ब्रह्म गायत्री स्यात्तदक्षरम्।
एवं मन्त्रो महायोगसाक्षात्सार उदाहृतः॥ ५२
योऽधीतेऽहन्यहन्येतां गायत्रीं वेदमातरम्।
विज्ञायार्थं ब्रह्मचारी स याति परमां गतिम्॥ ५३
न गायत्र्याः परं जप्यमेतद्विज्ञानमुच्यते।
श्रावणस्य तु मासस्य पौर्णमास्यां द्विजोत्तमाः॥ ५४
आषाढ्यां प्रोष्ठपद्यां वा वेदोपक्रमणं स्मृतम्।
उत्सृज्य ग्रामनगरं मासान् विप्रोऽर्द्धपञ्चमान्॥ ५५
अधीयीत शुचौ देशे ब्रह्मचारी समाहितः।
पुष्ये तु छन्दसां कुर्य्याद्बहिरुत्सर्ज्जनं द्विजाः॥ ५६
माघे वा मासि सम्प्राप्ते पूर्व्वाह्णे प्रथमेऽहनि।
छन्दांस्यूर्द्ध्वमधीयीत शुक्लपक्षे तु वै द्विजाः॥ ५७
वेदाङ्गानि पुराणं वा कृष्णपक्षे तु मानवः।
इमान्नित्यमनध्यायानधीयानो विसर्ज्जयेत्॥ ५८
अध्यापनञ्च कुर्व्वाणः अध्येष्यन्नपि यत्नतः।
कर्णश्रवेऽनिले रात्रौ दिवा पांशुसमूहने॥ ५९
विद्युत्स्तनितवर्षासु महोल्कानाञ्च पातने।
आकालिकमनध्यायमेतेष्वेव प्रजापतिः॥ ६०
एतांस्त्वभ्युदितान् विद्याद्यदा प्रादुष्कृताग्निषु।
तदा विद्यादनध्यायमनृतौ चाभ्रदर्शने॥ ६१

निर्घाते वातचलने ज्योतिषाञ्चोपसर्पणे ।
एतानाकालिकान् विद्यादनध्यायानृतावपि ॥ ६२
प्रादुष्कृतेष्वग्निषु च विद्युत्स्तनितनिस्वने ।
सज्योतिः स्यादनध्यायमनृतौ मुनिरब्रवीत् ॥ ६३
नित्यानध्याय एव स्याद्ग्रामेषु नगरेषु च ।
कर्म्मनैपुण्यकामानां पूतिगन्धे च नित्यशः ॥ ६४
अन्तःशवे च ग्रामे वृषलस्य च सन्निधौ ।
अनध्यायो रुद्यमाने समवाये जनस्य च ॥ ६५
उदके मध्यरात्रौ च विण्मूत्रे च विसर्जयेत् ।
उच्छिष्टश्राद्धभुक् चैव मनसा न विचिन्तयेत् ॥ ६६
प्रतिगृह्य द्विजो विद्वानेकोद्दिष्टस्य केतनम् ।
त्र्यहं न कीर्त्तयेद् ब्रह्म राज्ञो राहोश्च सूतके ॥ ६७
यावदेकानुदिष्टस्य लेपो गन्धश्च तिष्ठति ।
विप्रस्य विदुषो देहे तावद् ब्रह्म न कीर्त्तयेत् ॥ ६८
शयानः प्रौढ़पादश्च कृत्वा वै वावसक्थिकाम् ।
नाधीयीतामिषं जग्ध्वा सूतकान्नाद्यमेव च ॥ ६९
नीहारेर्व्वाणशब्दैश्च सन्ध्ययोरुभयोरपि ।
अमावस्यां चतुर्द्दश्यां पौर्णमास्यष्टमीषु च ॥ ७०
उपाकर्म्मणि चोत्सर्गे त्रिरात्रं क्षपणं स्मृतम् ।
अष्टकासु न कुर्व्वीत ऋत्वन्तासु न रात्रिषु ॥ ७१
मार्गशीर्षे तथा पौषे माघे मासि तथैव च ।
तिस्रोऽष्टकाः समाख्याताः कृष्णपक्षे च सूरिभिः ॥ ७२
श्लेष्मातकस्य छायायां शाल्मलेर्मधुकस्य च ।
कदाचिदपि नाध्येयं कोविदारकपित्थयोः ॥ ७३

समानविद्येऽनुमृते तथा सब्रह्मचारिणि ।
आचार्य्ये संस्थिते वापि त्रिरात्रं क्षपणं स्मृतम् ॥ ७४
छिद्रष्वतेषु विप्राणामनध्यायाः प्रकीर्त्तिताः ।
हिंसन्ति राक्षसास्तां च तस्मादेतान् विवर्ज्जयेत् ॥ ७५
नैत्यके नास्त्यनध्यायः सन्ध्योपासने एव च ।
उपाकर्म्मणि कर्म्मान्ते होमन्त्रमन्त्रेषु चैव हि ॥ ७६
एकामृचमथवैकं वा यजुः सामाथवा पुनः ।
अष्टकायां स्वधीयीत मारुते चापि वापदि ॥ ७७
अनध्यायो नचाङ्गेषु नेतिहासपुराणयोः ।
न धर्म्मशास्त्रेष्वन्येषु पर्व्वण्येतानि वर्ज्जयेत् ॥ ७८
एष धर्म्मः समासेन कीर्त्तितो ब्रह्मचारिणः ।
ब्रह्मणाभिहितः पूर्व्वमृषीणां भावितात्मनाम् ॥ ७९
योऽन्यत्र कुरुते यत्नमनधीत्य श्रुतिं द्विजः ।
स वै मूढ़ो न सम्भाष्यो वेदबाह्यो द्विजातिभिः ॥ ८०
न वेदपाठमात्रेण सन्तुष्टो वै द्विजोत्तमः ।
पाठमात्रावसानस्तु पङ्के गौरिव सीदति ॥ ८१
योऽधीत्य विधिवद्वेदं वेदान्तं न विचारयेत् ।
स सान्वयः शूद्रकल्पः स पाद्यं न प्रपद्यते ॥ ८२
यदि वात्यन्तिकं वासं कर्त्तुमिच्छति वै गुरोः ।
युक्तः परिचरेदेनमा शरीरविमोक्षणात् ॥ ८३
गत्वा वनं वा विधिवज्जुहुयाज्जातवेदसम् ।
अधीयीत सदा नित्यं ब्रह्मविद्यां समाहितः ॥ ८४
सावित्रीं शतरुद्रीयं वेदानाञ्च विशेषतः ।
अभ्यसेत् सततं वेदं भस्मस्नानपरायणः ॥ ८५

वेदं वेदौ तथा वेदान् वेदान् वै चतुरो द्विजा ।
अधीत्य विधिमभ्यार्थं ततः स्नायाद्‌द्विजोत्तमः ॥ ८६
वेदोदितं स्वकं कर्म्म नित्यं कुर्य्यादतन्द्रितः ।
अकुर्व्वाणः पतत्याशु निरयानतिभीषणान् । ८७
अभ्यसेत् प्रयतो वेदं महायज्ञान् न हापयेत् ।
कुर्य्याद् गृह्याणि कर्म्माणि सन्ध्योपासनमेव च ॥ ८८
नित्यं स्वाध्यायशीलः स्यान्नित्यं यज्ञोपवीतकः ।
सत्यवादी जितक्रोधो ब्रह्मभूयाय कल्पते ॥ ८९
सन्ध्यास्नानरतो नित्यं ब्रह्मयज्ञपरायणः ।
अनसूयो मृदुर्द्दान्त गृहस्थोऽप्यतिवर्त्तते ॥ ९०
यः स्वयं नियतो भूत्वा धर्म्मपाठं पठेद्‌द्विजः ।
अध्यापयेच्छ्रावयेद्वा ब्रह्मलोके महीयते ॥ ९१
प्रातःकृत्यं समाप्याथ वैश्वदेवपुरःसरम् ।
मध्याह्ने भोजयेद्विप्रान् सम्यग्भूतात्मभावनः ॥ ९२
प्राङ्मुखोऽन्नानि भुञ्जीत सूर्य्याभिमुख एव वा ।
आसीनस्त्वासने शुद्धे भूमौ पादौ निधापयेत् ॥ ९३
आयुष्यं प्राङ्मुखो भुङ्क्ते यशस्यं दक्षिणामुखः ।
श्रियं प्रत्यङ्मुखो भुङ्क्ते ऋतं भुङ्क्ते उदङ्मुखः ॥ ९४
पश्चात् स भोजनं कुर्य्याद्भूमौ वा तन्निधापयेत् ।
उपवासेन तत्तुल्यमित्येवमुशनाब्रवीत् ॥ ९५
उपलिप्य शुचौ देशे पादौ प्रक्षाल्य वै करौ ।
आचान्तोऽक्रोधनो नक्तं पश्चात्तु भोजनञ्चरेत् ॥ ९६
इह व्याहृतिभिस्त्वन्नं परिधायोदकेन तु ।
परिषेचनमन्त्रेण परिषिच्य ततः परम् ॥ ९७

पिमगुमवलिं दत्त्वा तदन्नं परिषिच्य च ।
अमृतोपस्तरणमसीत्यापोशनक्रियां चरेत् ॥ ९८
स्वाहाप्रणवसंयुक्तं प्राणायेत्याहुतिं ततः ।
अपानायाहुतिं हुत्वा व्यानाय तदनन्तरम् ॥ ९९
उदानाय ततः कुर्य्यात् समानायेति पञ्चमम् ।
विज्ञाय तत्त्वमेतेषां जुहुयादात्मनि द्विजः ॥ १००
शेषमन्नं यथाकामं भुञ्जीत व्यञ्जनैर्युतम् ।
ध्यात्वा तन्मानसे देवमात्मानं वै प्रजापतिम् ॥ १०१
अमृतोपिधानमसीत्युपरिष्टादपः पिबेत् ।
आचान्तः पुनराचामेदयं गौरिति मन्त्रतः ॥ १०२
त्रिपदां वा त्रिरावृत्य सर्व्वपापप्रणाशनीम् ।
प्राणानां ग्रन्थिरसीत्यालभेद्धृदयं ततः ॥ १०३
आचम्याङ्गुष्ठमानीय पादाङ्गुष्ठेन दक्षिणम् ।
निःस्रावयेद्धस्तजलमूर्द्ध्वहस्तः समाहितः ॥ १०४
हुत्वानुमन्त्रणं कुर्य्यात् स्वधायामिति मन्त्रतः ।
प्रोक्षणेत् स्वमात्मानं यो जपेद्ब्रह्मणेति च ॥ १०५
सर्व्वेषामेव यागानामात्मयागः परः स्मृतः ।
अथ श्राद्धममावस्याप्राप्तं कार्य्यं द्विजोत्तमैः ॥ १०६
पिण्डान्वाहार्य्यकं श्राद्धं क्षीणे राजनि शस्यते ।
अपराह्णे द्विजातीनां प्रशस्तेनामिषेण तु ॥ १०७
प्रतिपत्प्रभृतिह्यन्यास्तिथयः कृष्णपक्षके ।
चतुर्द्दशीं वर्ज्जयित्वा पञ्चमीं ह्युत्तरोत्तराम् ॥ १०८
अमावस्याष्टकास्तिस्रः पौर्णमास्यादिषु त्रिषु ।
तिस्रश्चाप्यष्टकाः पुण्या माघि पञ्चदशी तथा ॥ १०९

त्रयोदशी मघा कृष्णा वर्षासु च विशेषतः ।
नैमित्तिकन्तु कर्त्तव्यं दिवसे चन्द्रसूर्य्ययोः ॥ ११०
बालकानाञ्च मरणे नारकी स्यात्ततोऽन्यथा ।
काम्यानि चैव श्राद्धानि शस्यन्ते ग्रहणादिषु ॥ १११
अयने विषुवे चैव व्यतीपाते त्वनन्तकम् ।
संक्रान्त्यामक्षयं श्राद्धं तथा जन्मदिनेष्वपि ॥ ११२
नक्षत्रतिथिवारेषु कार्य्यं काम्यं विशेषतः ।
स्वर्गन्तु लभते कृत्वा कृत्तिकासु द्विजोत्तमाः ॥ ११३
द्रव्यब्राह्मणसम्पत्तौ न कालं नियमं ततः ।
कर्म्मारम्भेषु सर्व्वेषु कुर्य्यादभ्युदयं ततः ॥ ११४
पुत्रजन्मादिषु श्राद्धं पार्व्वणं पार्व्वणं स्मृतम् ।
अहन्यहनि नित्यं स्यात् काम्यं नैमित्तिकं पुनः ॥ ११५
सन्निकृष्टमतिक्रम्य श्रोत्रियं यः प्रयच्छति ।
स तेन कर्म्मणा पापी दहत्यासप्तमं कुलम् ॥ ११६
यदि स्यादधिको विप्रः शीलविद्यादिभिः स्वयम् ।
तस्मै यत्नेन दातव्यमतिक्रम्यापिसन्निधिम् ॥ ११७
अपूपञ्च हिरण्यञ्च गामश्वं पृथिवीं तिलान् ।
अविद्वान् प्रतिगृह्णानो भस्मीभवति काष्ठवत् ॥ ११८
या समारोहणं कुर्य्यात् भर्त्तृचित्यां पतिव्रता ।
तन्मृताहनि सम्प्राप्ते पृथक् पिण्डं नियोजयेत् ॥ ११९
धर्म्मपिण्डोदकं श्राद्धं पार्व्वणं नवसंज्ञकम् ।
अस्थिसञ्चयनं कर्म्म दशाहभवनं तथा ॥ १२०
चोर्द्ध्वं दशाहमुत्कर्षं शेषस्य यदि वा भवेत् ।
पिण्डोदकं नवश्राद्धं पुनः कार्य्यं यथाविधि ॥ १२१

यच्चास्थिसञ्चयं कर्म्म दशाहमूर्द्धभाग् भवेत्।
नष्टे वापहृतेऽस्थीनि दाहयेद्यदि वा पुनः॥ १२२
कुर्य्यादहरहः श्राद्धं प्रमीतपितृको द्विजः।
साग्निकोऽनाग्निको वापि तीर्थेष्वेवं विशेषतः॥ १२३
उत्तानं वा विवर्त्तं वा पितृपात्रं यदा भवेत्।
अभोज्यं तद्भवेदन्नं क्रुद्धैः पितृगणैश्च तैः॥ १२४
अन्नहीनं क्रियाहीनं मन्त्रहीनन्तु यद्भवेत्।
सर्व्वमच्छिद्रमित्युक्त्वा ततो यत्नेन भोजयेत्॥ १२५
एकोद्दिष्टन्तु विज्ञेयं वृद्धिश्राद्धन्तु पार्व्वणम्।
एतत् पञ्चविधं श्राद्धं भृगुपुत्रेण सूचितम्॥ १२६
यात्रायां षष्ठमाख्यातं तत् प्रयत्नेन पावनम्।
शुद्धये सप्तमं श्राद्धं ब्रह्मणा परिकीर्त्तितम्॥ १२७
दैविकञ्चाष्टमं श्राद्धं यत् कृत्वा मुच्यते भयात्।
सन्ध्यारात्रौ न कर्त्तव्यमहोरात्रमदर्शनात्॥ १२८
देशानान्तु विशेषेण भवेत् पुण्यमनन्तकम्॥ १२९
गयायामक्षयं श्राद्धं प्रयागे मरणादिषु।
गायन्ति गाथां ते सर्व्वे कीर्त्तयन्ति मनीषिणः॥ १३०
एष्टव्या बहवः पुत्राः शीलवन्तो गुणान्विताः।
तेषान्तु समवेतानां यद्येकोऽपि गयां व्रजेत्॥ १३१
गयां प्राप्यानुषङ्गेण यदि श्राद्धं समाचरेत्।
तारिताः पितरस्तेन स याति परमां गतिम्॥ १३२
वाराहपर्व्वते चैव गयायाञ्चैव विशेषतः।
एवमादिष्वतीर्थेषु तुष्यन्ति पितरस्तदा॥ १३३

व्रीहिभिश्च यवैर्म्माषैरद्भिर्मूलफलेन वा ।
श्यामाकैश्च तु वै शाकैर्णीवारैश्च प्रियङ्गुभिः ॥ १३४
गोधूमैश्च तिलैर्म्मुद्गैर्म्माषैः प्रीणयते पितॄन् ।
मृष्टान् फलरसानिक्षून् मृदुकान् शस्यदाड़िमान् ॥ १३५
विदार्य्याश्च करण्डाश्च श्राद्धकाले प्रदापयेत् ।
लाजान् मधुयुतान् दद्यात्दधा शर्करया सह ॥ १३६
दद्याच्छ्राद्धं प्रयत्नेन शृङ्गां ...जशुकैर्हमान् ।
द्वौ मासौ मत्स्यमांसेन त्रिमासान् हारिणेन च ॥ १३७
औरभ्रेणाथ चतुरः शाकुनेनेह पञ्च तु ।
षण्मासांश्छागमांसेन रौरवेण नवैव तु ॥ १३८
दशमासांस्तु तृप्यन्ति वराह महिषामिषैः ।
शशोर्णवृकयोर्मांसैर्म्मासानेकादशैव तु ॥ १३९
संवत्सरन्तु गव्येन पयसा पायसेन च ।
वार्द्ध्रीणसस्य मांसेन तृप्तिर्द्वादशवार्षिकी ॥ १४०
कालशाकं महाशल्कां खगलोहामिषं मधु ।
अनन्तान्येव कल्पन्ते मूलान्यन्यानि सर्व्वशः ॥ १४१
क्रीत्वा लब्ध्वा स्वयं वाथ मृतानाहृत्य वै द्विजः ।
दद्याच्छ्राद्धे प्रयत्नेन दत्तस्याक्षयमुच्यते ॥ १४२
पिप्पलीक्रमुकञ्चैव तथा चैव मसूरकम् ।
कुष्मलालाबुवार्त्ताकान् मन्त्रणं सारसं तथा ॥ १४३
कूटश्च भद्रमूलञ्च तण्डुलीयकमेव च ।
राजमाषांस्तथा क्षीरं सहिषञ्च निवर्जयेत् ॥ १४४

कोद्रवान् कोविदारांश्च स्थलपाक्यामरीस्तथा ।
वर्ज्जयेत् सर्व्वयत्नेन श्राद्धकाले द्विजोत्तमः ॥ १४५
इत्यौशनसस्मृतौ तृतीयोऽध्यायः ॥ ३ ॥

चतुर्थोऽध्यायः ।

स्नात्वा यथोक्तं सन्तर्प्य पितृदेवानृषींस्तथा ।
पिण्डान्वाहार्य्यकं श्राद्धं कुर्य्यात् सौम्यमनाः शुचिः ॥ १
पूर्व्वमेव निरीक्षेत ब्राह्मणान् वेदपारगान् ।
तीर्थं तद्धव्यकव्यानां प्रदाने चातिथिः स्मृतः ॥ २
ये सोमपाननिरता धर्म्मज्ञाः सत्यवादिनः ।
व्रतिनो नियमस्थाश्च ऋतुकालाभिगामिनः ॥ ३
पञ्चाग्निरप्यधीयानो यजुर्व्वेदविदोऽपि च ।
बह्वृचस्तु सुपर्णश्च त्रिमधुर्व्वाथ वा भवेत् ॥ ४
त्रिणाचिकेतच्छन्दो वै ज्येष्ठसामगणोऽपि वा ।
अथर्व्वशिरसोऽध्येता रुद्राध्यायी विशेषतः ॥ ५
अग्निहोत्रपरो विद्वान् पापविच्च षडङ्गवित् ।
गुरुदेवाग्निपूजासु प्रसक्तो ज्ञानतत्परः ॥ ६
अहिंसोपरता नित्यमप्रतिग्राहिणस्तथा ।
सत्रिणो दाननिरता ब्राह्मणाः पङ्क्तिपावनाः ॥ ७
असमानप्रवरगा असगोत्रास्तथैव च ।
असम्बन्धश्च विज्ञेयो ब्राह्मणः पङ्क्तिपावनः ॥ ८
भोजयेद्योगिनं पूर्व्वं तत्त्वज्ञानरतं परम् ।
अलाभे नैष्ठिकं दान्तमुपकुर्व्वाणकन्तु वा ॥ ९

तदलाभे गृहस्थन्तु मुमुक्षुं सङ्गवर्ज्जितं ।
सर्व्वालाभसाधकं वा गृहस्थं न विभोजयेत् ॥ १०
प्रकृतेर्गुणतत्त्वज्ञं योऽश्नातीह यतिं भवेत् ।
फलं वेदविदां तस्य सहस्रादतिरिच्यते ॥ ११
तस्माद्यत्नेन योगिन्द्रमीश्वरज्ञानतत्परम् ।
भोजयेद्धव्यकव्येषु अलाभादिह च द्विजान् ॥ १२
एष वै प्रथमः कल्पः प्रदाने हव्यकव्ययोः ।
अनुकल्पस्त्वयं ज्ञेयस्तदा सद्भिरनुष्ठितः ॥ १३
मातामहं मातुलञ्च स्वस्रेयं श्वशुरं गुरुम् ।
दौहित्रं विवुधं सर्व्वमग्निकल्पांश्च भोजयेत् ॥ १४
न श्राद्धे भोजयेन्मित्रं धनैः कार्य्योऽस्य संग्रहः ।
पैशाचदक्षिणाह्येनैर्व्वामुत्र फलसम्पदः ॥ १५
काम्यं श्राद्धेऽर्च्चयेन्मित्रं नाभिरूपमपित्वरिम् ।
द्विषतां हि हविर्भुक्तं भवति प्रेत्य निष्फलम् ॥ १६
तथानु चेद्धविर्द्दत्वा न दाता लभते फलम् ।
यावतो ग्रसते पिण्डान् हव्यकव्येष्व मन्त्रवित् ॥ १७
ततो हि ग्रसते प्रेत्य दीप्तान् शूलानधोमुखान् ।
अथ विद्यानुकूले हि युक्ताश्च स व्रताथवा ॥ १८
यत्रैते भुञ्जते हव्यं तद्भवेदासुरं द्विजाः ।
यस्य वेदश्च वेदी च विच्छिद्येत त्रिपूरुषम् ॥ १९
स वै दुर्ब्राह्मणो ज्ञेयः श्राद्धादौ न कदाचन ।
शूद्रप्रेष्योभृतो राज्ञो वृषलो ग्रामयाजकः ॥ २०
वधबन्धोपजीवो च षड़ेते ब्रह्मबन्धवः ।
दत्त्वा तु वेदानत्यर्थं पतितान्मनुरब्रवीत् ॥ २१

वेदविक्रयिणश्चैते श्राद्धादिषु विगर्हिताः।
श्रुतिविक्रयिणो यत्र परपूर्व्वाः समुद्रगाः॥ २२
असमानान् याजयन्ति पतितास्ते प्रकीर्त्तिताः।
असंस्तुताध्यापका ये भृतकान् पाठयन्ति ये॥ २३
अधीयीत तथा वेदान् भृतकास्ते प्रकीर्त्तिताः।
वृद्धश्रावकनिर्गूढ़ाः पञ्चरात्रविदोजिनाः॥ २४
कापालिकाः पाशुपताः पाषण्डाश्चैव तद्विधाः।
यस्याश्नन्ति हवींष्येते दुरात्मानस्तु तामसाः॥ २५
न तस्य तद्भवेच्छ्राद्धं प्रेत्यापि हि अफलप्रदाः।
अनाश्रमी यो द्विजः स्यादाश्रमी स्यान्निरर्थकः॥ २६
मिथ्याश्रम्या च विप्रेन्द्रा विज्ञेयाः पङ्क्तिदूषकाः।
दुश्चर्म्मी कुनखी कुष्ठी श्वित्री च श्यावदन्तकः॥ २७
क्रूरो वाणिजकश्चैव स्तेनः क्लीवोऽथ नास्तिकः।
मद्यपो वृषलीसक्तो वीरहा दिधिषूपतिः॥ २८
आगारदाही कुण्डाशी सोमविक्रयिणो द्विजाः।
परिवेत्ता तथा हिंस्रः परिवित्तिर्निराकृतिः॥ २९
पौनर्भवः कुसीदी च तथा नक्षत्रदर्शकः।
गीतवादित्रशीलश्च व्याधितः काण एव च॥ ३०
हीनाङ्गश्चातिरिक्ताङ्गो ह्यवकीर्णी तथैव च।
कन्यादूषी कुण्डगोलौ अभिशस्तोऽथ देवलः॥ ३१
मित्रध्रुक् पिशुनश्चैव नित्यं भार्य्या निकृन्तनः।
मातापितृगुरुत्यागी दारत्यागी तथैव च॥ ३२
अनपत्यः कूटसाक्षी याचको रोगजीवकः।
समुद्रयायी कृतहा रथ्यासमयभेदकः॥ ३३

वेदनिन्दारतश्चैव देवनिन्दारतस्तथा ।
द्विजनिन्दारतश्चैव ते वर्ज्ज्याः श्राद्धकर्म्मसु ॥ २४
कृतघ्नः पिशुनः क्रूरो नास्तिको वेदनिन्दकः ।
मित्रघ्न पारदार्य्येश्च मिथ्यापण्डितदूषकः ॥ २५
बहुनात्र किमुक्तेन विहितान्येव कुर्व्वते ।
निन्दितान्याचरन्ते ते वर्ज्ज्याः श्राद्धे प्रयत्नतः ॥ २६

इत्यौशनसस्मृतौ चतुर्थोऽध्यायः ॥ ४ ॥

पञ्चमोऽध्यायः ।

गोमयेनोदकैः पूर्व्वं शोधयित्वा समाहितः ।
सन्निपात्य द्विजान् सर्व्वान् साधुभिः सन्निमन्त्रयेत् ॥ १
श्वो भविष्यति मे श्राद्धं पूर्व्वेद्युरभिवक्षति ।
असम्भवे परेद्युर्व्वा यथोक्तैर्लक्षणैर्युतम् ॥ २
तस्य ते पितरः श्रुत्वा श्राद्धकाले उपस्थिते ।
अन्योन्यमनसा ध्यात्वा सम्पतन्ति मनोजवाः ॥ ३
ब्राह्मणान्ते समायान्ति पितरो ह्यन्तरिक्षगाः ।
वायुभूताश्च तिष्ठन्ति भुक्त्वा यान्ति परां गतिम् ॥ ४
आमंन्त्रिताश्च ये विप्राः श्राद्धकाले उपस्थिते ।
वसेरन् नियताः सर्व्वे ब्रह्मचर्य्यपरायणाः ॥ ५
अक्रोधनोऽत्वरो यत्र सत्यवादी समाहितः ।
भयमैथनमध्वानं श्राद्धभुग्वर्ज्जयेज्जपम् ॥ ६

आमन्त्रितो ब्राह्मणो वै योऽन्यस्मै कुरुते क्षणम्।
आमन्त्रयित्वा यो मोहादन्यं वा मन्त्रयेद् द्विजः।
स तस्मादधिकः पापी विष्ठाकीटो हि जायते॥ ७
श्राद्धे निमन्त्रितो विप्रो मैथुनं योऽधिगच्छति।
ब्रह्महत्यामवाप्नोति तिर्य्यग्योनिषु जायते॥ ८
निमन्त्रितश्च यो विप्रो ह्यध्वानं याति दुर्म्मतिः।
भवन्ति पितरस्तस्य तन्मासं पांशुभोजनाः॥ ९
निमन्त्रितश्च यः श्राद्धे प्रकुर्य्यात् कलहं द्विजः।
भवन्ति तस्य तन्मासं पितरो मलभोजनाः॥ १०
तस्मान्निमन्त्रितः श्राद्धे नियतात्मा भवेद् द्विजः।
अक्रोधनः शौचपरः कर्त्ता चैव जितेन्द्रियः॥ ११
शोभते दक्षिणां गत्वा दिशं दर्भां समाहितः।
समूलानाहरेद्वारि दक्षिणाग्रां सुनिर्म्मलां॥ १२
दक्षिणाप्रवणं स्निग्धं विभक्तशुभलक्षणम्।
शुचिदेशं विविक्तञ्च गोमयेनोपलेपयेत्॥ १३
नदीतीरेषु तीर्थेषु स्वभूमौ गिरिसानुषु।
विविक्तेषु च तुष्यन्ति दत्तेन पितरस्तथा॥ १४
परस्य भूमिभागे तु पितॄणां वै न निर्व्वपेत्।
स्वामित्वात् स विहन्येत मोहाद्यत् क्रियते नरैः॥ १५
अटव्यः पर्व्वताः पुण्यास्तीर्थान्यायतनानि च।
सर्व्वाण्यस्वामिकान्याहुर्न हि तेषु परिग्रहः॥ १६
तिलांश्चावकिरेत्तत्र सर्व्वतो बन्धयेद् द्विजः।
असुरोपहतं सर्व्वं तिलैः शुध्यत्यजेन वा॥ १७

ततोऽन्नं बहुसंस्कारं नैकव्यञ्जनमव्ययम् ।
चोष्यं पेयं समृद्धञ्च यथाशक्त्युपकल्पयेत् ॥ १८
ततो निवृत्ते मध्याह्ने लुप्तलोमनखान् द्विजान् ।
अभिगम्य यथामार्गं प्रयच्छेद्दन्तधावनम् ॥ १९
तैलमभ्यञ्जनं स्नानं स्नानीयञ्च पृथग्विधम् ।
पात्रैरौदुम्बरैर्दद्याद्वैश्वदैवत्यपूर्वकम् ॥ २०
तत्र स्नात्वा निवृत्तेभ्यः प्रत्युत्थानकृताञ्जलिः ।
पाद्यमाचमनीयञ्च सम्प्रयच्छेद्यथाक्रमम् ॥ २१
ये चात्र विश्वेदेवानां विप्राः पूर्वं निमन्त्रिताः ।
प्राङ्मुखान्यासनान्येषां सदर्भोपहितानि च ॥ २२
दक्षिणाग्रैकदर्भाणि प्रोक्षितानि तिलोदकैः ।
तेषूपवेशयेदेतान् ब्राह्मणान् देववाक्यकान् ।
आस्यतामिति सङ्कल्प्य आसीरंस्ते पृथक् पृथक् ॥ २३
द्वौ दैवे प्राङ्मुखौ पित्र्ये त्रयश्चोदङ्मुखास्तथा ।
एकैकं वा भवेत्तत्र एवं मातामहेष्वपि ॥ २४
सत्क्रियां देशकालौ च शौचं ब्राह्मणसम्पदम् ।
पञ्चैतान् विस्तरोऽन्ति तस्मान्नेहेत विस्तरम् ॥ २५
अथवा भोजयेदेकं ब्राह्मणं वेदपारगम् ।
श्रुतिशीलादिसम्पन्नमलक्षणविवर्ज्जितम् ॥ २६
प्रशस्तपात्रे चान्नन्तु सर्व्वस्मात् प्रयतात्मनः ।
देवतायतने चासौ त्रिलोकात् समवर्त्तते ॥ २७
प्राश्येदग्नौ तदन्नन्तु दद्याच्च ब्रह्मचारिणे ।
भिक्षुको ब्रह्मचारी वा भोजनार्थमुपस्थितः ॥ २८

उपविष्टेषु यच्छ्राद्धे काममन्नमपि भोजयेत् ।
अतिथिर्यत्र नाश्नाति न तच्छ्राद्धं प्रशस्यते ॥ २९
तस्मात् प्रयत्नात्तीर्थेषु पूज्या अतिथयो द्विजैः ।
अतीर्थे रमते श्राद्धे भुञ्जते ये द्विजातयः ॥ ३०
काकयोनिं व्रजन्त्येते दत्त्वा चैव न संशयः ।
हीनाङ्गः पतितः कुष्ठी वणिक् पुक्कसनास्तिकः ॥ ३१
कुक्कुटः शूकरश्वानो वर्ज्याः श्राद्धेषु दूरतः ।
बीभत्समशुचिं नग्नं न स्पृशेच्च रजस्वलाम् ॥ ३२
नीलकाषायवसनं पाषण्डांश्च विवर्जयेत् ।
यत् तत्र क्रियते कर्म्म पैतृकं ब्राह्मणान् प्रति ॥ ३३
तत् सर्व्वमेव कर्त्तव्यं वैश्वदेवस्य पूजनम् ।
यथोपविष्टान् सर्व्वांस्तानलङ्कुर्य्याद्विभूषणैः । ३४
या दिव्या इति मन्त्रेण हस्ते त्वर्घ्यं विनिक्षिपेत् ।
प्रदद्याद् गन्धमाल्यानि धूपादीनि च शक्तितः ॥ ३५
अपसव्यं ततः कृत्वा पितॄणां दक्षिणामुखः ।
आवाहनं ततः कुर्य्यादुशन्तस्त्वेत्यृचा बुधः ॥ ३६
आवाह्य तदनुज्ञातो जपेदायान्तु नस्ततः ।
शन्नोदेव्युदकं पात्रे तिलोऽसीति तिलांस्तथा ॥ ३७
क्षिप्त्वा चार्घ्यं तथा पूर्व्वं दत्त्वा हस्तेषु वै पुनः ।
संस्रवांश्च ततः सर्व्वान् पात्रीकुर्य्यात् समाहितः ॥ ३८
पितृभिः सममेतेन ह्यर्घ्यपात्रं निधाय च ।
अग्नौ करिष्ये त्वादाय पृच्छेदन्नं घृतप्लुतम् ॥ ३९
कुरुष्वेति ह्यनुज्ञातो जुहुयादुपवीतवत् ।
यज्ञोपवीतिना होमः कर्त्तव्यः कुशपाणिना ॥ ४०

प्राचीनावीतकः पित्र्यं वैश्वदेवन्तु होमयेत् ।
दक्षिणं पातयेज्जानुं देवान् परिचरंस्तदा ॥ ४१
सोमाय वै पितृमते स्वधा नम इति ब्रुवन् ।
अग्नये कव्यवाहनाय स्वधेति जुहुयात्ततः ॥ ४२
अग्न्यभावे तु विप्रस्य पाणावेवोपपादयेत् ।
महादेवान्तिके वाथ गोष्ठे वा सुसमाहितः ॥ ४३
ततस्तैरभ्यनुज्ञातः कृत्वा देवप्रदक्षिणम् ।
गोमयेनोपलिप्योर्व्वीं कुर्य्यात् स्वस्य च देवतम् ॥ ४४
मण्डलं चतुरस्रं वा दक्षिणस्योन्नतं शुभम् ।
त्रिरुल्लिखेत् तस्य मध्यं दर्भेणैकेन चैव हि ॥ ४५
ततः संस्तीर्य्य तत्स्थाने दर्भान् वै दक्षिणाग्रकान् ।
त्रीन् पिण्डान्निर्व्वपेत्तत्र हविःशेषान् समाहितः ॥ ४६
दाप्य पिण्डांस्ततस्तत्र निमृज्याल्लेपभागिनाम् ।
तेषु दर्भेष्वथाचम्य त्रिराचम्य शनैरसून् ॥ ४७
उदकं निनयेच्छेषं शनैः पिण्डान्तिके पुनः ।
अवजिघ्रावहन्यात्तान् पिण्डान् यथा समाहितः ॥ ४८
अथ पिण्डावशिष्टान्नं विधिना भोजयेद् द्विजम् ।
षड्प्यत्र नमस्कुर्य्यात् पितॄन् देवांश्च धर्म्मवित् ॥ ४९
श्राद्धभोजनकाले तु दीपो यदि विनश्यति ।
पुनरन्नं न भोक्तव्यं भुक्त्वा चान्द्रायणं चरेत् ॥ ५०
माषानपूपान् विविधान् दद्यात् सरसपायसम् ।
सूपशाकफलानिष्टान् पयो दधि घृतं मधु ॥ ५१
अन्नञ्चैव यथाकामं विविधं भक्ष्यपेयकम् ।
यद्यदिष्टं द्विजेन्द्राणां तत्तत् सर्व्वं निवेदयेत् ॥ ५२

धान्यास्तिलाश्च विविधाः शर्करा विविधास्तथा।
उष्णमन्नं द्विजातिभ्यो दातव्यं श्रेय इच्छता॥ ५३
अन्यत्र फलमूलेभ्यः पानकेभ्यस्तथैव च।
नाङ्गुष्ठिं पातयेज्जातु न कुप्यान्नानृतं वदेत्॥ ५४
न पादेन स्पृशेदन्नं न चैनमवधूनयेत्।
क्रोधेनैव च यद्दत्तं यद्‌दत्तं त्वरया पुनः॥ ५५
यातुधाना विलुम्पन्ति यच्च पापोपपादितम्।
स्विन्नगात्रो न तिष्ठेत सन्निधौ तु द्विजन्मनाम्॥ ५६
न च पश्येत काकादीन् पक्षिणस्तु न वारयेत्।
तद्रूपाः पितरस्तत्र समायान्ति बुभुत्सवः॥ ५७
न दद्यात्तत्र हस्तेन प्रत्यक्षलवणं तथा।
न चायसेन पात्रेण न चैवाश्रद्धया पुनः॥ ५८
काञ्चनेन तु पात्रेण तथा त्वौदुम्बरेण च।
उत्तमाधिपतां याति खड़्गेन तु विशेषतः॥ ५९
पात्रे तु मृन्मये यो वै श्राद्धे भोजयते पितॄन्।
स याति नरकं घोरं भोक्ता चैव पुरोधसः॥ ६०
न पङ्क्त्यां विषमं दद्यान्न याचेत न वादयेत्।
याचितादपि चात्मानं नरकं याति भीषणम्॥ ६१
भुञ्जीत वाग्यतः पृष्टो न ब्रूयात् प्रकृतान् गुणान्।
तावद्धि पितरोऽश्नन्ति यावन्नोक्ता हविर्गुणाः॥ ६२
नाग्रासनोपविष्टस्तु भुञ्जीत प्रथमं द्विजः।
बहूनां पश्यतां सोऽज्ञः पङ्क्त्या हरति किल्बिषम्॥ ६३
न किञ्चिद्वर्जयेच्छ्राद्धे नियुक्तस्तु द्विजोत्तमः।
न मांसं प्रतिषेधेत न चान्यस्यान्नमीक्षयेत्॥ ६४

यो नाश्नाति द्विजो मांसं नियुक्तः पितृकर्म्मणि ।
स प्रेत्य पशुतां याति सम्भवानेकविंशतिम् ॥ ६५
स्वाध्यायं श्रावयेदेषां धर्म्मशास्त्राणि चैव हि ।
इतिहासपुराणानि श्राद्धकल्पान् सुशोभनान् ॥ ६६
ततोऽन्यमुत्सृजेद्भुक्तेष्वग्रतो विकिरेद्भुवि ।
पृष्ट्वा स्वदितमित्येवं तृप्तानाचामयेत्ततः ॥ ६७
आचान्ताननुजानीयादभि भो रम्यतामिति ।
स्वधास्त्विति च तं ब्रूयुर्ब्राह्मणास्तदनन्तरम् ॥ ६८
ततो भुक्तवतां तेषामन्नशेषन्तु वेदयेत् ।
यथा ब्रूयात्तथा कुर्य्यादनुज्ञातस्तु तैर्द्विजैः ॥ ६९
पित्र्ये स्वदितमित्येव वाच्यं गोष्ठेषु सूत्तम् ।
सम्पन्नमित्याभ्युदये दैवे रुचितमित्यपि ॥ ७०
विसृज्य ब्राह्मणांस्तान् वै दैवपूर्व्वन्तु वाग्यतः ।
दक्षिणां दिशमाकाङ्क्षन् याचतेऽदो वरान् पितॄन् ॥ ७१
दातारो नोऽभिवर्द्धन्ति वेदाः सन्ततिरेव च ।
श्रद्धा च नो मा व्यगमद्बहुदेयञ्च नोऽस्त्विति ॥ ७२
पिण्डांस्तु भोज्यं विप्रेभ्यो दद्यादग्नौ जलेऽपि वा ।
प्रक्षिपेत् सत्सु विप्रेषु द्विजोच्छिष्टं न मार्ज्जयेत् ॥ ७३
मध्यमं तं ततः पिण्डं दद्यात् पत्न्यै सुतार्थकः ।
प्रक्षाल्य हस्तावाचम्य ज्ञातिशेषेण भोजयेत् ॥ ७४
ज्ञातिष्वपि च तुष्टेषु स्वान् भृत्यान् भोजयेत्ततः ।
पश्चात् स्वयञ्च पत्नीभिः शेषमन्नं समाचरेत् ॥ ७५
नोद्वासयेत तदुच्छिष्टं यावन्नास्तं गतो रविः ।
ब्रह्मचर्य्यं चरेत्तान्तु दम्पती रजनीन्तु ताम् ॥ ७६

दत्त्वा श्राद्धं ततो भुक्त्वा सेवते यस्तु मैथुनम् ।
महारौरवमासाद्य कीटयोनिं व्रजेत् पुनः ॥ ७७
शुचिरक्रोधनः शान्तः सत्यवादी समाहितः ।
स्वाध्यायञ्च तथा ध्यानं कर्त्ता भोक्ता विवर्ज्जयेत् ॥ ७८
श्राद्धं दत्त्वा परं श्राद्धं भुञ्जते ये द्विजातयः ।
महापातकिना तुल्या यान्ति ते नरकान् बहून् ॥ ७९
एष वोऽभिहितः सम्यक् श्राद्धकल्पः सनातन ।
आमं निवर्त्तयन्नित्यमुदासीनो न तत्त्वतः ॥ ८०
अनग्निरध्वगो वापि तथैव व्यसनान्वितः ।
आमश्राद्धं द्विजः कुर्य्याद्वृषलस्तु सदैव हि ॥ ८१
आमश्राद्धं द्विजः कुर्य्याद्विधिज्ञः श्रद्धयान्वितः ।
तेनाग्नौकरणं कुर्य्यात् पिण्डांस्तैरेव निर्व्वपेत् ॥ ८२
यो हि तद्विधिना कुर्य्याच्छ्राद्धं संयतमानसः ।
व्यपेतकलुषो नित्यं यात्यसौ वैष्णवं पदम् ॥ ८३
तस्मात् सर्व्वं प्रयत्नेन श्राद्धं कुर्य्याद्द्विजोत्तमः ।
आराधितो भवेदीशस्तेन सम्यक् सनातनः ॥ ८४
अपि मूलफलैर्व्वापि प्रकुर्य्यान्निर्द्धनो द्विजः ।
तिलोदकैस्तर्पयित्वा पितॄन स्नात्वा द्विजोत्तमः ॥ ८५
न जीवत्पितृको दद्याद्धोमान्तं वा विधीयते ।
येषाञ्चापि समादद्यात्तेषाञ्चैके प्रचक्षते ॥ ८६
पिता पितामहश्चैव तथैव प्रपितामहः ।
यो यस्य म्रियते तस्मै देयं नान्यस्य तेन तु ॥ ८७
भोजयेद्वापि जीवन्त यथाकामन्तु भक्तितः ।
न जीवन्तमतिक्रम्य ददाति श्रूयते श्रुतिः ॥ ८८

द्यामुष्यायणको दद्याद्दीजहेतुस्तथाहि सः।
रिक्ताया भार्य्यया दद्यान्नियोगोत्पादितो यदि ॥ ८९
अनियुक्तः सुतो यस्तु शुक्रतो जायते त्विह।
प्रदद्याद्दीजिने पिण्डं क्षेत्रिणे तु तदन्यथा ॥ ९०
द्वौ पिण्डौ निर्व्वपेत्ताभ्यां क्षेत्रिणे वीजिने तथा।
कीर्त्तयेदथवैकस्मिन् वीजिनं क्षेत्रिणे ततः ॥ ९१
मृतेऽहनि तु कर्त्तव्यमेकोद्दिष्टविधानतः।
अशौचत्वनिरोधाणः काम्यं कामयते पुनः ॥ ९२
पूर्व्वाह्णे चैव कर्त्तव्यं श्राद्धमभ्युदयार्थिना।
दैवं तत् सर्व्वमेवं स्यान्नवै कार्य्या वहिः क्रिया ॥ ९२
दर्भाश्च परितः स्थाप्यास्तदा स भोजयेद्द्विजान्।
नान्दीमुखास्च पितरः प्रीयन्तामिति वाचयेत् ॥ ९३
मातृश्राद्धन्तु पूर्व्वं स्यात् पितॄणां तदनन्तरम्।
ततो मातामहानाञ्च हद्धौ श्राद्धत्रयं स्मृतम् ॥ ९४
दैवपूर्व्वं प्रदद्याद् वै न कुर्य्यादप्रदक्षिणम् ॥ ९५
प्राङ्मुखो निर्व्वपेत् पिण्डानुपवीती समाहितः।
स्थण्डिलेषु विचित्रेषु प्रतिमासु द्विजातिषु ॥ ९६
पुष्पैर्धूपैश्च नैवेद्यैर्भूषणैरपि पूज्य च।
पूजयित्वा मातृगणं कुर्य्याच्छ्राद्धत्रयं वुधः ॥ ९७
अकृत्वा मातृयागञ्च यः श्राद्धं परिवेषयेत्।
तस्य क्रोधसमाविष्टा हिंसामिच्छन्ति मातरः ॥ ९८

इत्यौशनसस्मृतौ पञ्चमोऽध्यायः ॥ ५ ॥

षष्ठोऽध्यायः ।

दशाहं प्राहुराशौचं सपिण्डेषु विपश्चितः ।
मृतेऽथवाथ जातेषु ब्राह्मणानां द्विजोत्तमा ॥ १
नित्यानि नैव कर्म्माणि काम्यानि च विशेषतः ।
न कुर्य्याद्विहित किञ्चित् स्वाध्यायं मनसापि च ॥ २
शुचिरक्रोधनस्त्वन्यान् कालेऽग्नौ भोजयेद्द्विजान् ।
शुष्कान्नेन फलैर्व्वापि पितरं जुहुयात्तथा ॥ ३
न स्पृशेयुरिमानन्ये न भूतेभ्य समाचरेत् ।
सूतके तु सपिण्डानां संस्पर्शो नैव दुष्यति ।
सूतके सूतकाश्चैव वर्ज्जयित्वा मृतौ पुनः ॥ ४
अधीयानस्तथा यज्वा वेदविद्यापि या भवेत् ।
चतुर्थे पञ्चमे वाह्नि सम्पर्शः कथितो बुधैः ॥ ५
स्पृश्यास्तु सर्व्व एवेते स्नानात्तु दशमेऽहनि ।
दशाहं निर्गुणं प्रोक्तमशौचं चासनिर्गुणे ॥ ६
एवं द्वित्रिगुणैर्युक्त चतुस्त्र्येकदिने शुचिः ॥ ७
दशाहात्तु परं सम्यगधीयीत जुहोति च ।
चतुर्थे तस्य संस्पर्शो मनुराह प्रजापतिः ॥ ८
क्रियाहीनस्य मूर्खस्य महारोगिण एव च ।
ये एषां मरणस्याहुर्म्मरणान्तमशौचकम् ॥ ९
त्रिरात्रं दशरात्रं वा ब्राह्मणानामशौचकम् ।
प्राक्संस्कारात्त्रिरात्रं स्यादशरात्रमतः परम् ॥ १०
ऊनद्विवर्षेभी प्रेते मातापित्रोस्तदिष्यते ।
त्रिरात्रं च शुचिस्त्वन्यो यदिह्यत्यन्तनिर्गुण ॥ ११

अदन्तजातमरणे मातापित्रोस्तदिष्यते ।
जातदन्ते चिरात्रं स्यादन्तः स्यादु यत्र निर्णयः ॥ १२
आ दन्तजन्मनः सद्य आ चौलादेकरात्रकम् ।
त्रिरात्रमोपनयनाद्दशरात्रमुदाहृतम् ॥ १३
जातमात्रस्य वा तस्य यदि स्यान्मरणं पितुः ।
मातुश्च सूतकं तत् स्यात् पितास्यास्पृश्य एव हि ॥ १४
सद्यःशौचं सपिण्डानां कर्त्तव्यं सोदरस्य तु ।
ऊर्द्ध दशाहादेकाहं सोदरो यदि निर्गुणः ॥ १५
अथोर्द्ध दन्तजन्म स्यात् सपिण्डानामशौचकम् ।
एकरात्रं निर्गुणानाञ्चौलादूर्द्ध त्रिरात्रकम् ॥ १६
आदन्तजातमरणं सम्भवेद्यदि सत्तमाः ।
एकरात्रं सपिण्डानां यदि चात्यन्तनिर्गुणः ॥ १७
व्रतादेशां सपिण्डानां गर्भस्रावाच्च पातत: ।
गर्भच्युतावहोरात्रं सपिण्डेऽत्यन्तनिर्गुणा ॥ १८
यथेष्टाचरणाज् ज्ञातौ त्रिरात्रादिति निर्णयः ।
सूतके यदि सूतिश्च मरणे वा गतिर्भवेत् ॥ १९
शेषेणैव भवेच्छुद्धिरहःशेषे द्विरात्रकम् ।
मरणोत्पत्तियोगे तु मरणेन समाप्यते ॥ २०
अघवृद्धिमदाशौचमूर्द्ध चेत् तेन शुध्यति ।
देशान्तरगतः श्रुत्वा सूतकं शावमेव वा ॥ २१
तावदप्रयतोऽस्थैव यावच्छेषः समाप्यते ।
अतीते सूतके प्रोक्तं सपिण्डानां त्रिरात्रकम् ॥ २२
तथैव मरणे स्नानमूर्द्ध संवत्सराद्व्रती ।
वेदांश्च यस्त्ववीयानो न भवेद्वृत्तिकर्शितः ॥ २३

सद्यःशौचं भवेत्तस्य सर्व्वावस्थासु सर्व्वदा।
स्त्रीणामसंस्कृतानान्तु प्रदानात् परतः पितुः॥ २४
सपिण्डानां त्रिरात्रं स्यात् संस्कारो भर्त्तुरेव च।
अहस्त्वदत्तकन्यानामशौचं मरणे स्मृतम्॥ २५
द्विवर्षं जन्ममरणे सद्य शौचमुदाहृतम्।
आदन्तात सोदरः सद्य आ चौलादेकरात्रकम्॥ २६
आप्रदानात् त्रिरात्रं स्याद्दशमन्तु ततः परम्।
मातामहानां मरणे त्रिरात्रं स्यादशौचकम्॥ २७
एकोदराणां विज्ञेयं सूतके चैतदेव हि।
पक्षिणी योनिसम्बन्धे बान्धवेषु तथैव च॥ २८
एकरात्रं समुद्दिष्टं गुरौ सब्रह्मचारिणि।
प्रेते राजनि सद्यस्तु यस्य स्याद्विषये स्थितः॥ २९
गृहे मृतासु दत्तासु कन्यकासु त्र्यहं पितुः।
परपूर्व्वासु भार्य्यासु पुत्रेषु कुलजेषु च॥ ३०
त्रिरात्रं स्यात्तथाचार्य्ये भार्य्यासु प्रत्यगासु च।
आचार्य्यपुत्रपत्न्योश्च अहोरात्रमुदाहृतम्॥ ३१
एकरात्रमुपाध्याये तथैव श्रोत्रियेषु च।
एकरात्रं सपिण्डेषु स्वगृहे संस्थितेषु च॥ ३२
त्रिरात्रं श्वश्रूमरणे श्वशुरे च तथैव च।
सद्यःशौचं समुद्दिष्टं सगोत्रे संस्थिते सति॥ ३३
शुध्येद्द्विजो दशाहेन द्वादशाहेन भूपतिः।
वैश्यः पञ्चदशाहेन शूद्रो मासेन शुध्यति॥ ३४
क्षत्रविट्शूद्रदायादा ये स्युर्विप्रस्य सेवकाः।
तेषामशौचं विप्रस्य दशाहाच्छुद्धिरिष्यते॥ ३५

राजन्यवैश्यावप्येवं हीनवर्णासु योनिषु ।
षड्रात्रं वा त्रिरात्रं वाप्येकरात्रक्रमेण हि ॥ ३६
वैश्यक्षत्रियविप्राणां शूद्रेष्वाशौचमेव तु ।
अर्द्धमासोऽथ षड्रात्रं त्रिरात्रं द्विजपुङ्गवाः ॥ ३७
शूद्रक्षत्रियविप्राणां वैश्येष्वाशौचमिष्यते ।
षड्रात्र द्वादशाहञ्च विप्राणां वैश्यशूद्रयो ।
अशौचं क्षत्रिये प्रोक्त क्रमेण द्विजपुङ्गवाः ॥ ३८
शूद्रविट्क्षत्रियाणान्तु ब्राह्मणे संस्थिते यदि ।
एकरात्रेण शुद्धिः स्यादित्याह कमलोद्भवः ॥ ३९
असपिण्डं द्विजप्रेतं विप्रो निःसृत्य बन्धुवत् ।
अशित्वा च सहोषित्वा दशरात्रेण शुध्यति ॥ ४०
यदि निर्हरति क्षिप्रं प्रलोभाक्रान्तमानसः ।
दशाहेन द्विजः शुध्येद् द्वादशाहेन भूमिपः ॥ ४१
अर्द्धमासेन वैश्यस्तु शूद्रो मासेन शुध्यति ।
षड्रात्रेणाथवा सप्तत्रिरात्रेणाथवा पुनः ॥ ४२
अनाथञ्चैव निर्बन्धुं ब्राह्मणं धनवर्जितम् ।
स्नात्वा सम्प्राश्य तु घृतं शुध्यन्ति ब्राह्मणादयः ॥ ४३
अपरश्चेत् परं वर्णमपरश्चापरो यदि ।
अशौचे संस्पृशेत् स्नेहात् तदाशुचेन शुध्यति ।
एकाहात् क्षत्रिये शुद्धिर्वैश्ये तु स्यादहे सति ॥ ४४
शूद्रेषु च त्र्यहं प्रोक्तं प्राणायामशतं पुनः ।
अनस्थिसञ्चिते शूद्रे रौति चेद् ब्राह्मणः स्वकैः ॥ ४५
त्रिरात्रं स्यात्तथाशौचमेकाहं क्षत्रवैश्ययोः ।
अन्यथा चैव सज्योतिर्ब्राह्मणे स्नानमेव च ॥ ४६

अनास्थिसञ्चिते विप्रे ब्राह्मणो रौति चेत्तदा।
स्नानेनैव भवेच्छुद्धि सचेलेन न संशयः॥ ४७
यस्तैः सहान्नं कुर्य्याच्च यानादीनि तु चैव हि।
ब्राह्मणे वापरे वापि दशाहेन विशुध्यति॥ ४८
यस्तेषामन्नमश्नाति स तु देवोऽपि कामतः।
तदाशौचनिवृत्तेषु स्नानं कृत्वा विशुध्यति॥ ४९
यावत्तदन्नमश्नाति दुर्भिक्षाभिहतो नरः।
तावन्त्यहान्यशुद्धिः स्यात् प्रायश्चित्तं ततश्चरेत्॥ ५०
दाहाद्यशौचं कर्त्तव्यं द्विजानामग्निहोत्रिणाम्।
सपिण्डानान्तु मरणे मरणादितरेषु च॥ ५१
सपिण्डता च पुरुषे सप्तमे विनिवर्त्तते।
समानोदकभावस्तु जन्मनाम्नोरवेदने॥ ५२
पिता पितामहश्चैव तथैव प्रपितामहः।
लेपभाजस्तु यश्चात्मा सापिण्ड्यं साप्तपौरुषम्॥ ५३
अप्रत्तानाञ्चैव सापिण्ड्यमाह देवः प्रजापतिः।
ये चैकजाता बहवो भिन्नयोनय एव च॥ ५४
भिन्नवर्णास्तु सापिण्ड्यं भवेत्तेषां त्रिपुरुषम्।
कारवः शिल्पिनो वैद्यदासीदासास्तथैव च॥ ५५
राजानो राजभृत्याश्च सद्यः शौचाः प्रकीर्त्तिताः।
दातारो नियमी चैव ब्रह्मविद् ब्रह्मचारिणौ॥ ५६
सत्रिणो व्रतिनस्तावत् सद्यः शौचमुदाहृतम्।
राजा चैवाभिषिक्तश्च प्राणसत्रिण एव च॥ ५७
यज्ञे विवाहकाले च देवयागे तथैव च।
सद्यःशौचं समाख्यातं दुर्भिक्षे वाप्युपद्रवे॥ ५८

विषाद्युपहतानाञ्च विद्युता पार्थिवैर्द्विजैः ।
सद्यःशौचं समाख्यातं सर्पादिमरणेऽपि च ॥ ५८
अग्निमेरुप्रपतने विषोद्यान्नपराशने ।
गोब्राह्मणान्ते सन्न्यस्ते सद्यः शौचं विधीयते ॥ ६०
नैष्ठिकानां वनस्थानां यतीनां ब्रह्मचारिणाम् ।
नाशौचं विद्यते सद्भिः पतिते च तथामृते ॥ ६१
इत्यौशनसस्मृतौ षष्ठोऽध्यायः ॥ ६

सप्तमोऽध्यायः ।

पतितानां न दाहः स्यान्नान्त्येष्टिर्नास्थिसञ्चयः ।
न चाश्रुपातपिण्डौ च कार्य्यं श्राद्धादिकं क्वचित् ॥ १
व्यापादयेत्तथात्मानं स्वयं योऽग्निविषादिभिः ।
दहितं तस्य नाशौचं न च स्यादुदकादिकम् ॥ २
अथ कश्चित् प्रमादेन म्रियतेऽग्निविषादिभिः ।
तस्याशौचं विधातव्यं कार्य्यञ्चैवोदकादिकम् ॥ ३
जाते कुमारे तदहः कामं कुर्य्यात् प्रतिग्रहम् ।
सुवर्णधान्यगोवासस्तिलान्न गुड़सर्पिषः ॥ ४
फलानीक्षुश्च शाकञ्च लवणं काष्ठमेव च ।
तोयं दधि घृतं तैलमौषधं क्षीरमेव च ॥ ५
आशौचिनो गृहाद् ग्राह्यं शुष्कान्नञ्चैव नित्यशः ।
आहिताग्निर्यथान्यायं दग्धव्य स्त्रिभिरग्निभिः ॥ ६
अनाहिताग्निर्गृह्येण लौकिकेनेतरैर्द्विजैः ।
देहाभावात् पलाशेन कृत्वा प्रतिकृतिं पुनः ॥

•दाहः कार्य्यो यथान्यायं सपिण्डैः श्रद्धयान्वितैः ।
सकृत् प्रसिञ्चेदुदकं नामगोत्रेण वाग्यतः ॥ ८
दद्यात्तं बान्धवैः सार्द्धं सर्व्वे चैवार्द्रवाससः ।
पिण्डं प्रतिदिनं दद्युः सायं प्रातर्यथाविधि ॥ ९
प्रेताय च गृहद्वारि चतुरो भोजयेद्द्विजान् ।
द्वितीयेऽहनि कर्त्तव्यं क्षुरकर्म्म सबान्धवैः ॥ १०
सर्व्वैरस्थीं सञ्चयनं ज्ञातिरेव भवेत्तथा ।
त्रिपूर्व्वं भोजयेद्विप्रानयुग्मान् श्रद्धया शुचीन् ॥ ११
पञ्चमे नवमे चैव तथैवैकादशेऽहनि ।
अयुग्मान् भोजयेद्विप्रान् नवश्राद्धन्तु तद्विदुः ॥ १२
एकादशेऽह्नि कुर्व्वीत प्रेतमुद्दिश्य भावतः ।
द्वादशे वाथ कर्त्तव्यमन्निदैस्त्वथवाहनि ॥ १३
एकं पवित्रमेकं वा पिण्डमात्रं तथैव च ।
एवं मृतेऽह्नि कर्त्तव्यं प्रतिमासन्तु वत्सरम् ॥ १४
सपिण्डीकरणं प्रोक्तं पूर्णे संवत्सरे पुनः ।
कुर्य्याच्चत्वारि पात्राणि प्रेतादीनां द्विजोत्तमाः ॥ १५
प्रेतार्थं पितृपात्रेषु पात्रमासेचयेत् ततः ।
ये समाना इति द्वाभ्यां पिण्डानप्येवमेव हि ॥ १६
सपिण्डीकरणश्राद्धं दैवपूर्व्वं विधीयते ।
पितृनावाहयेत् तत्र पुनः प्रेतञ्च निर्द्दिशेत् ॥ १७
ये सपिण्डीकृताः प्रेता न तेषां स्यात् पृथक्क्रिया ।
यस्तु कुर्य्यात् पृथक्पिण्डं पितृहा त्वभिजायते ॥ १८
मृते पितरि वै पुत्रः पिण्डमब्दं समाविशेत् ।
दद्याच्चान्नं सोदकुम्भं प्रत्यहं प्रेतधर्म्मतः ॥ १९

पार्व्वणेन विधानेन सांवत्सरिकमिष्यते।
प्रतिसंवत्सरं कार्य्यं विधिरेष सनातनः ॥ २०
मातापित्रोः सुतैः कार्य्यं पिण्डदानादि किञ्चन।
पत्नी कुर्य्यात् सुताभावे पत्न्यभावे तु सोदरः ॥ २१
एष वः कथितः सम्यग्गृहस्थानां यथाविधि।
स्त्रीणाञ्च भर्त्तृशुश्रूषा धर्म्मो नान्य इहेष्यते ॥ २२
यः स्वधर्म्मपरो नित्यमीश्वरार्पितमानसः।
प्राप्नोति परमं स्थानं यदुक्तं वेदसम्मितम् ॥ २३
इत्यौशनसस्मृतौ सप्तमोऽध्यायः ॥ १ ॥

अष्टमोऽध्यायः।

ब्रह्महा मद्यपः स्तेनो गुरुतल्पग एव च।
महापातकिनस्त्वेते यः स तैः सह संवसेत् ॥ १
संवत्सरेण पतति संसर्गं कुरुते तु यः।
यो हि शय्यासने नित्यं वसन् वै पतितो भवेत् ॥ २
याजनं यानिसम्बन्धं तथैवाध्ययनं द्विजः।
कृत्वा सद्यः पतेज्ज्ञानात् सहभोजनमेव च ॥ ३
अविज्ञायापि यो मोहात् कुर्य्यादध्ययनं द्विजः।
संवत्सरेण पतति सहाध्ययनमेव च ॥ ४
ब्रह्महा द्वादशाब्दानि कुटीं कृत्वा वने वसेत्।
भक्षयात्मविशुद्धार्थं कृत्वा शवशिरोध्वजम् ॥ ५
ब्राह्मणावसथान् सर्व्वान् देवागाराणि वर्ज्जयेत्।
विनिन्द्य च स्वमात्मानं ब्राह्मणञ्च स्वयं स्मरेत् ॥ ६

अस्थाराणि योग्यानि समागाराणि संविशेत्।
विधूमे शनकैर्नित्यं व्याहारे भुक्तवर्ज्जिते ॥ ७
कुर्य्यादनशनं वाथं भृगोः पतनमेव च।
ज्वलन्तं वा विशेदग्निं जलं वा प्रविशेत् स्वयम् ॥ ८
ब्राह्मणार्थे गवार्थे वा सम्यक् प्राणान् परित्यजेत्।
दीर्घमामयिनं विप्रं कृत्वानामयिनं तथा ॥ ९
दत्ता चान्नं स विदुषे ब्रह्महत्यां व्यपोहति।
अश्वमेधावभृथके स्नात्वा यः शुध्यति द्विजः ॥ १०
सर्व्वस्वं वा वेदविदे ब्राह्मणाय प्रदापयेत्।
ब्रह्महा मुच्यते पापैर्दृष्ट्वा वा सेतुदर्शनम् ॥ ११
सुरापस्तु सुरां तप्तामग्निवर्णां पिबेत् तदा।
निर्दग्धकायः स तया मुच्यते च द्विजोत्तमः ॥ १२
गोमुत्रमग्निवर्णं वा गोशकृद्द्रवमेव वा।
पया घृतं जलं वाथ मुच्यते पातकात् ततः ॥ १३
जलार्द्रवासाः प्रयतो ध्यात्वा नारायनं हरिम्।
ब्रह्महत्याव्रतञ्चाथ चरेत् तत्पापशान्तये ॥ १४
स्वर्णस्तेयी सकृद्विप्रो राजानमधिगम्य तु।
स्वकर्म्म ख्यापयन् ब्रूयान्मां भवाननुशास्त्विति ॥ १५
गृहीत्वा मुसलं राजा सकृद्धन्यात्तु तं स्वयम्।
स वै पापात्ततः स्तेनो ब्राह्मणस्तपसाथवा ॥ १६
करेणादाय मुषलं लगुडं वाथ घातिनम्।
सद्दित्योभयतस्तीक्ष्णमायसं दण्डमेव च ॥ १७
राजा च स्तेनमर्हति मुक्तकेशेन धावता।
आचक्षाणश्च तत्पापमेवं कर्म्माणि शाधि माम ॥ १८

आसनाद्वापि मोक्षाद्वा ततः स्तेयाद्विमुच्यते ।
अशासित्वा च तं राजा स्तेयस्याप्नोति किल्बिषम् ॥ १९
तपसा द्रुतमन्यस्य सुवर्णस्तेयजं फलम् ।
चीरवासा द्विजोऽरण्ये सञ्चरेद्ब्रह्मणो व्रतम् ॥ २०
स्नातोऽश्वमेधावभृथे पूतः स्यादथवा द्विजः ।
प्रदद्याद्वाथ विप्रेभ्यः स्वात्मतुल्यं हिरण्यकम् ॥ २१
चरेद्वा वत्सरं कृत्स्नं ब्रह्मचर्य्यपरायणः ।
ब्राह्मणः स्वर्णहारी च तत्पापस्यापनुत्तये ॥ २२
गुरुभार्य्यां समारुह्य ब्राह्मणः काममोहितः ।
उपगूहेत् स्त्रियं तप्तां कार्ष्णां कालायसीकृताम् ॥ २३
स्वयं वा शिश्नवृषणे उत्कृत्याध्यायवाञ्जलौ ।
आतिष्ठ दक्षिणामाशामानिपातमजिह्मतः ॥ २४
गुर्व्वर्थे वाहतः शुद्धेर चरेद्वा ब्रह्मणो व्रतम् ।
शाखां कर्कटकापेतां परिष्वज्याथ वत्सरे ॥ २५
अधःशयीत नियतो मुच्यते गुरुतल्पगः ।
कृच्छ्रञ्चाब्दं चरेद्विप्रश्चीरवासाः समाहितः ॥ २६
अश्वमेधावभृथके स्नात्वा मुच्येद्द्विजोत्तमः ।
कालेऽष्टमे वा भुञ्जानो ब्रह्मचारी सदाव्रतः ॥ २७
स्थानासनाभ्यां विचरेदधनाऽप्युपयन्नतः ।
अधःशायी त्रिभिर्व्वर्षैस्ततः शुध्येत पातकात् ॥ २८
चान्द्रायणानि वा कुर्य्यात् पञ्चचत्वारि वा पुनः ॥ २९
पतितैः सम्प्रयुक्तानामयं गच्छति निष्कृतिम् ।
पतितेन तु संस्पर्शं लोभेन कुरुते द्विजः ॥ ३०

सक्षात् पापापनोदार्थं तस्यैव व्रतमाचरेत्।
तप्तकृच्छ्रं चरेद्वाथ संवत्सरमतन्द्रितः॥ ३१
षाण्मासिकेऽथ संसर्गे प्रायश्चित्तार्द्धमाचरेत्।
एभिः पूतैरथो हन्ति महापातकिनो मलम्॥ ३२
पुण्यतीर्थाभिगमनात् पृथिव्यामथ निष्कृतिः।
ब्रह्महत्यां सुरापानं स्तेयं गुर्व्वङ्गनागमम्॥ ३३
कृत्वा चैवं महापापं ब्राह्मणः काममोहितः।
कुर्य्यादनशनं विप्राः पुण्यतीर्थे समाहितः॥ ३४
जले वा प्रविशेदग्नौ ध्यात्वा देवं कपर्द्दिनम्।
न ह्यन्या निष्कृतिर्दृष्टा मुनिभिः कर्म्मवेदिभिः॥ ३५

इत्यौशनसस्मृतावष्टमोऽध्यायः॥ ८॥

नवमोऽध्यायः।

गत्वा दुहितरं विप्रः स्वसारं वा स्नुषामपि।
प्रविशेज्ज्वलनं दीप्तं मतिपूर्व्वमिति स्थितिः॥ १
मातृष्वसां मातुलानीं तथैव च पितृष्वसाम्।
भागिनेयीं समारुह्य कुर्य्यात् कृच्छ्रादिपूर्व्वकम्॥ २
चान्द्रायणानि चत्वारि पञ्च वा सुसमाहितः।
पैतृष्वस्रेयीं गत्वा तु स्वस्रियां मातुरेव च॥ ३
मातुलस्य सुतां वापि गत्वा चान्द्रायणं चरेत्।
भार्य्यासखीं समारुह्य गत्वा श्यालीं तथैव च॥ ४
अहोरात्रोषितो भूत्वा तप्तकृच्छ्रं समाचरेत्।
उदक्यागमने विप्रस्त्रिरात्रेण विशुध्यति॥ ५

चस्त्रीमैथुनमांसाद्य चरेच्चान्द्रायणव्रतम् ।
पराकेणाथवा शुद्धिरित्याह भगवानजः ॥ ६
मण्डूकं नकुलं काकं विड़्वराहञ्च मूषिकम् ।
श्वानं हत्वा द्विजः कुर्य्यात् षोडशाख्यमहाव्रतम् ।
पयः पिवेत् त्रिरात्रन्तु श्वानं हत्वा त्वतन्द्रितः ॥ ७
मार्ज्जारञ्चाथ नकुलं योजनं वाऽध्वनो व्रजेत् ।
कृच्छ्रं द्वादशमात्रन्तु कुर्य्यादश्ववधे द्विजः ॥ ८
अथ कृष्णायसीं दद्यात् सर्पं हत्वा द्विजोत्तमः ।
वलाकं रङ्कवञ्चैव मुषिकं कृतलम्भकम् ॥ ९
वराहन्तु तिलद्रोणं तिलाटञ्चैव तित्तिरिम् ।
शुकं द्विहायनं वत्सं क्रौञ्चं हत्वा त्रिहायणम् ॥ १०
हत्वा हंसं वलाकञ्च वकटिट्टिभमेव च ।
वानरञ्चैव भासञ्च स्पृयं वा ब्राह्मणाय गाम् ॥ ११
क्रव्यादांस्तु मृगान् हत्वा धेनं दद्यात पयस्विनीम ।
अक्रव्यादं वत्सतरमुष्ट्रं हत्वा तु कृष्णलम् ॥ १२
किञ्चिद्देव तु विप्राय दद्यादस्थिमतां वधे ।
अनस्थाञ्चैव हिंसायां प्राणायामेन शुध्यति ॥ १३
फलदानान्तु वृक्षाणां छेदनाद्दाह्निकं शतम् ।
गुल्मवल्लीलतानाञ्च वीरुधां फलमेव च ॥ १४
पुष्पागमानाञ्च तथा घृतप्राशो विशोधनम् ।
चान्द्रायणं पराकञ्च कुर्य्याद् हत्वा प्रमादतः ॥ १५
मतिपूर्व्वं वधे चास्याः प्रायश्चित्तं न विद्यते ।
मनुष्याणाञ्च हरणं स्त्रीणां कृत्वा गृहस्य च ॥ १६

वापीकूपजलानाञ्च शुद्धिश्चान्द्रायणेन तु ।
द्रव्याणामल्पसाराणां स्तेयं कृत्वाऽन्यवेश्मनः ॥ १७
चरेत सान्तपनं कृच्छ्रं चरित्वात्मविशुद्धये ।
धान्यादिधनचौर्य्यञ्च पञ्चगव्यविशोधनम् ॥ १८
तृणकाष्ठद्रुमाणाञ्च पुष्पाणाञ्च फलस्य च ।
त्वचर्म्मामिर्थ्याणाञ्च त्रिरात्रं स्यादभोजनम् ॥ १९
मणिप्रवालरत्नानां सुवर्णरजतस्य च
अयःकांस्योपलानाञ्च द्वादशाहमभोजनम् ॥ २०
एतदेव व्रतं कुर्य्याद् द्विशफैकशफस्य च ।
पक्षिणामोषधीनाञ्च हरेच्चापि त्र्यहं पयः ॥ २१
न मांसानां हृतानान्तु दैवे चान्द्रायणं चरेत् ।
उपोष्य द्वादशाहन्तु कुष्माण्डैर्जुहुयादृतम् ॥ २२
नकुलोलूकमार्ज्जारं जग्ध्वा सान्तपनं चरेत् ।
श्वानं जग्ध्वाथ कृच्छ्रेण शुभशेषे च शुध्यति ॥ २३
प्रकुर्य्याच्चैव संस्कारं पूर्व्वेणैव विधानतः ।
शललञ्च वलाकञ्च हंसकारण्डवं तथा ॥ २४
चक्रवाकञ्च जग्ध्वा च द्वादशाहमभोजनम् ।
कपोतं टिट्टिभं भासं शुकं सारसमेव च ॥ २५
जलूकां जालपादञ्च जग्ध्वा ह्येतद्व्रतञ्चरेत् ।
शिशुमारं तथा मांषं मत्स्यं मांसं तथैव च ॥ २६
जग्ध्वा चैव वराहञ्च एतदेव व्रतञ्चरेत् ।
कोकिलञ्चैव मत्स्यादं मण्डूकं भुजगं तथा ॥ २७
गोमूत्रयावकाहारैर्म्मासेनैकेन शुध्यति ।
जलेचरांश्च जलजान् यातुधानविपाटितान् ॥ २८

रक्तपादांस्तथा जग्ध्वा सप्ताहश्चैतदाचरेत्।
सूतमांसं वृथा चैवमात्मार्थं वा यथाकृतम्॥ २९
भुक्त्वा समाचरेदेतत्तत्पापस्यापनुत्तये।
कपोतं कुञ्जरं शिग्रुं कुक्कुटं रजकां तथा॥ ३०
प्राजापत्यं चरेज्जग्ध्वा तथा कुम्भीरमेव च।
पलाण्डुं लशुनञ्चैव भुक्त्वा चान्द्रायणं चरेत्॥ ३१
वार्त्ताकुं तण्डुलीयञ्च प्राजापत्येन शुध्यति।
अश्मंतकं तथोपेतं तप्तकृच्छ्रेण शुध्यति॥ ३२
प्राजापत्येन शुद्धिः स्यात् मनुष्य शशभक्षणे।
अलावुं गृञ्जनञ्चैव भुक्त्वाप्येतद्व्रतं चरेत्॥ ३३
उदुम्बरञ्च कामेन तप्तकृच्छ्रेण शुध्यति।
वृथा कृसरसंयावं पायसापूपशष्कुलीम्॥ ३४
भुक्त्वा चैवं व्रतं तत्र त्रिरात्रेण विशुध्यति।
पीत्वा क्षीराण्यपेयानि ब्रह्मचारी विशेषतः॥ ३५
गोमूत्रयावकाहारो मासार्द्धेन विशुध्यति।
अनिर्द्दशाया गोः क्षीरं माहिषं वार्ध्दमेव च॥ ३६
गर्भिण्या वा विवत्सायाः पीत्वा दुग्धमिदं चरेत्।
एतेषाञ्च विकाराणि पीत्वा मोहेन वा पुनः॥ ३७
गोमूत्रयावकाहारः सप्तरात्रेण शुध्यति।
भुक्त्वा चैव नवश्राद्धं सूतके मृतकेऽथवा॥ ३८
चान्द्रायणेन शुध्येत ब्राह्मणस्तु समाहितः।
यस्य यद्धूयते नित्यं न यस्याग्रं न हीयते॥ ३९
चान्द्रायणं चरेत् सम्यक् तस्यान्नप्राशने द्विजः।
अभोज्यानान्तु सर्व्वेषां भुक्त्वा चान्नमुपस्कृतम्॥ ४०

अन्त्यस्यात्ययिनोऽन्नञ्च तप्तकृच्छ्रमुदाहृतम्।
चाण्डालान्नं द्विजो भुक्त्वा सम्यक्चान्द्रायणं चरेत्॥ ४१
अज्ञानात् प्राश्य विण्मूत्रं सुरासंस्पर्शमेव च।
पुनः संस्कारमर्हन्ति त्रयो वर्णा द्विजातयः॥ ४२
क्रव्यादानां पक्षिणाञ्च प्राश्य मूत्रपुरीषकम्।
महासान्तपनं कुर्य्यात्तेषां मोहाद्विजातयः॥ ४३
भासमण्डुककुक्कुर वायसे कृच्छ्रमाचरेत्।
प्राजापत्येन शुध्येत ब्राह्मणः क्लिष्टभोजनात्॥ ४४
क्षत्रियस्तप्तकृच्छ्रं स्याद्वैश्यस्यैव त्रिकृच्छ्रकम।
सुराभाण्डोदकं वापि पीत्वा चान्द्रायणं चरेत्॥ ४५
शुनोच्छिष्टं द्विजो भुक्त्वा त्रिरात्रेण विशुध्यति।
गोमूत्रयावकाहारः पीतशेषंच वा पयः॥ ४६
आपो मूत्रपुरीषाद्यैरुपेताः प्राशयेद्यदि।
तदा सान्तपनं कुर्य्यात् तं कायविशोधनम्॥ ४७
चाण्डालकूपभाण्डेषु यदज्ञानं पिबेज्जलम्।
चरेत् सान्तपनं कृच्छ्रं ब्राह्मणः पापशोधनम्॥ ४८
चाण्डालेन च संस्पृष्टं पीत्वा वारि द्विजोत्तमः।
त्रिरात्रेण विशुध्येत पञ्चगव्येन शुध्यति॥ ४९
महापातकसंस्पर्शं भुक्त्वा स्नात्वा द्विजोत्तमः।
बुद्धिपूर्व्वन्तु मूढात्मा तप्तकृच्छ्रं समाचरेत्॥ ५०
अन्यजातिविवाहे च स महापातकी भवेत्।
तस्य पातकिसंसर्गात् पातकित्वमवाप्नुयात्॥ ५१
चतुर्व्विंशतिकृच्छ्रं स्याद्विवाहे त्वन्यकन्यया।
संसर्गस्य तदर्द्धं स्यात् प्रायश्चित्तं स्मृते न हि॥ ५२

दृष्ट्वा महापातकिनं चण्डालं वा रजस्वलाम् ।
प्रमादाद्भोजनं कृत्वा त्रिरात्रेण विशुध्यति ॥ ५३
स्नानार्हो यदि भुञ्जीत अहोरात्रेण शुध्यति ।
बुद्धिपूर्व्वन्तु कृच्छ्रेण भगवानाह पद्मजः ॥ ५४
शुष्कं पर्य्युषितादीनि गव्यादिप्रतिदूषितम् ।
भुक्त्वोपवासं कुर्व्वीत चरेद्विप्रः पुनःपुनः ।
अज्ञानाद् भुक्तिशुद्ध्यर्थमज्ञानस्य विशेषतः ॥ ५५
भृत्यानां यजनं कृत्वा परेषामन्यकर्म्मणि ।
अभिचारमनर्हञ्च त्रिभिः कृच्छ्रैर्विशुध्यति ॥ ५६
ब्राह्मणाभिहतानाञ्च कृत्वा दाहादिकं द्विजः ।
गोमूत्रयावकाहारः प्राजापत्येन शुध्यति ॥ ५७
तैलाभ्यंगः प्रभाते च कुर्य्यान्मूत्रपुरीषके ।
अहोरात्रेण शुध्येत श्मश्रुकर्म्मणि मैथुने ॥ ५८
एकाहेति विवाहाग्निं परिभाव्य द्विजोत्तमः ।
त्रिरात्रेण विशुध्येत त्रिरात्रात् षड़हं पुनः ॥ ५९
दशाहे द्वादशाहे वा परिहाय प्रमादतः ।
कृच्छ्रचान्द्रायणं कुर्य्यात् तत्पापस्यापनुत्तये ॥ ६०
पतितद्रव्यमादाय तदुत्सर्गेण शुध्यति ।
चरेच्च विधिना कृच्छ्रमित्याह भगवान् प्रभुः ॥ ६१
अनाशकनिवृत्ता तु प्रव्रज्योपासिता तथा ।
आचरेत् त्रीणि कृच्छ्राणि त्रीणि चान्द्रायणानि च ॥ ६२
पुनश्च जातकर्म्मादिसंस्कारैः संस्कृता द्विजाः ।
शुद्धा यस्तद्व्रतं सम्यक् चरेयुर्धर्म्मदर्शिनः ॥ ६३

अनुपासितसन्ध्यस्तु तदहर्यापकवर्णिन च।
अहश्चाश्नन् संयतमना रात्रौ चेद्रात्रिमेव हि॥ ६४
अकृत्वा समिदाधानं शुचिः स्नात्वा समाहितः।
गायत्र्यष्टसहस्रस्य जपं कृत्वा विशुध्यति॥ ६५
उपासीत न चेत् सन्ध्यां गृहस्थोऽपि प्रमादतः।
स्नातकव्रतलोपन्तु कृत्वा चोपवसेद्दिनम्॥ ६६
संवत्सरञ्चरेत् कृच्छ्रं अनुच्छन्दे द्विजोत्तमः।
चान्द्रायणं चरेद्व्रात्यः गोप्रदानेन शुध्यति॥ ६७
नास्तिक्याद्यदि कुर्व्वीत प्राजापत्यं चरेद्द्विजः।
देवद्रोहं गुरुद्रोहं तप्तकृच्छ्रेण शुध्यति॥ ६८
उष्ट्रयानं समारुह्य खरयानञ्च कामतः।
त्रिरात्रेण विशुध्येत नग्नो न प्रविशेज्जलम्॥ ६९
षष्ठान्नकालमासं वा संहिताजपमेव वा।
होमाश्च शाकलान्नित्यमपत्यानां विशोधनम्॥ ७०
नीलं रक्तं वसित्वा तु ब्राह्मणो वस्त्रमेव हि।
अहोरात्रोषितः स्नातः पञ्चगव्येन शुध्यति॥ ७१
वेदधर्म्मपुराणाञ्च चण्डालस्य च भाषणम्।
चान्द्रायणेन शुचिः स्यान्न ह्यन्या तस्य निष्कृतिः॥ ७२
उद्बन्धनादिनिहतं संस्पृश्य ब्राह्मणः क्वचित्।
चान्द्रायणेन शुद्धः स्यात् प्राजापत्येन वा पुनः॥ ७३
उच्छिष्टो यदि नाचान्तश्चण्डालादीन् स्पृशेद्द्विजः।
उच्छिष्टस्तत्र कुर्व्वीत प्राजापत्यं विशुद्धये॥ ७४
चण्डालसूतिकाशवांस्तथा नारीं रजस्वलाम्।
स्पृष्ट्वा स्नायाद्विशुद्ध्यर्थं तत्स्पृष्टान् पतितांस्तथा॥ ७५

चण्डालसूतिकशवैः संस्पृष्टं स्पर्शयेद्यदि ।
प्रमादात् स्नात आचम्य जपं कृत्वा विशुध्यति ॥ ७६
अस्पृष्टस्पर्शनं कृत्वा स्नात्वा शुध्येद्द्विजोत्तमः ।
आचामेत विशुद्ध्यर्थं प्राह देवः पितामहः ॥ ७७
भुञ्जानस्य तु विप्रस्य कदाचित् स्रवते गुदम् ।
कृत्वा शौचं ततः स्नात्वा उपोष्य जुहुयाद् घृतम् ॥ ७८
चाण्डालन्तु शवं स्पृष्ट्वा कृच्छ्रं कुर्य्याद्द्विजोत्तमः ।
दृष्ट्वा नभःस्थं नक्षत्रमहोरात्रेण शुध्यति ॥ ७९
सुराः स्पृष्ट्वा द्विजः कुर्य्यात् प्राणायामत्रयं शुचिः ।
पलाण्डुं लशुनञ्चैव घृतं प्राश्य विशुध्यति ॥ ८०
ब्राह्मणस्तु शुना दष्टस्त्र्यहं सायं पयः पिबेत् ।
नाभेरूर्द्ध्वन्तु दष्टस्य तदेव द्विगुणं भवेत् ॥ ८१
स्यादेतत्त्रिगुणं बाह्वोर्मूर्ध्नि स्यात्तु चतुर्गुणम् ।
स्नात्वा जपेत्तु गायत्रीं श्वभिर्दष्टो द्विजोत्तमः ॥ ८२
पञ्चयज्ञानकृत्वा तु यो भुङ्क्ते प्रत्यहं गृही ।
अनातुरश्च निधनः कृच्छ्रार्द्धेन विशुध्यति ॥ ८३
आहिताग्निरुपस्थानं यः कुर्य्यान्न तु पर्व्वणि ।
ऋतौ गच्छेन्न भार्य्यायां सोऽपि कृच्छ्रार्द्धमाचरेत् ॥ ८४
विनाद्भिरप्सु वा कुर्य्याच्छारीरं सन्निवेश्य तु ।
सचैलो जलमाप्लुत्य गामालभ्य विशुध्यति ॥ ८५
गायत्र्यष्टसहस्रन्तु त्र्यहञ्चोपवसेद्गृही ।
अनुगच्छेच्च यः शूद्रं प्रेतभूतं द्विजोत्तमः ॥ ८६
गायत्र्यष्टसहस्रन्तु जपं कुर्य्यान्नदीषु च ।
कृत्वा तु शपथं विप्रो विप्रस्य वधसंयुते ॥ ८७

मूर्ध्वैव यावकारेन कुर्य्याचान्द्रायणं व्रतम्।
पङ्क्तौ विषमदानञ्च कृत्वा कृच्छ्रेण शुध्यति ॥ ८८
छायां श्वपाकस्यारुह्य स्नात्वा सम्प्राशयेद् घृतम्।
ईक्षेदादित्यमशुचिर्दृष्ट्वाग्नीन्दुजमेव च ॥ ८९
मानुषास्थि च संस्पृष्ट्वा स्नानमेव विशुध्यति।
कृत्वाप्यध्ययनं विप्रश्चरेद्भिक्षानुवत्सरम् ॥ ९०
कृतघ्नो ब्राह्मणगृहे पञ्चसंवत्सरं व्रती।
हुङ्कारं ब्राह्मणस्योक्त्वा त्वङ्कारन्तु गरीयसः ॥ ९१
स्नात्वाचम्य ततः शेषं प्रणिपत्य प्रसादयेत्।
ताड़यित्वा तृणेनैव कण्ठे बद्धा च वाससा ॥ ९२
विवादे परिनिर्ज्जित्य प्रणिपत्य प्रसादयेत्।
अवगूर्य्य चरेत् कृच्छ्रमतिकृच्छ्रं निपातने ॥ ९३
कृच्छ्रातिकृच्छ्रं कुर्व्वीत विप्रस्योत्पाद्य शोणितम्।
गुरोराक्रोशने चैव कृच्छ्रं कुर्य्याद्विशोधनम् ॥ ९४
एकरात्रं द्विरात्रं वा तत्पापस्यापनुत्तये।
देवर्षीणामभिमुखं ष्ठीवनाक्रोशनाकृते ॥ ९५
उलूकादिजनुर्जित्वा दातव्यञ्च हिरण्यकम्।
देव्योद्यानेषु यः कुर्य्यान्मूत्रोच्चारं मतद्विजः ॥ ९६
छिन्द्यात्छिश्नन्तु शुद्ध्यर्थं चरेचान्द्रायणं व्रतम्।
देवतायतने मूत्रं कृत्वा द्रोहाद्विजोत्तमः ॥ ९७
शिश्नस्योत्कर्त्तनं कृत्वा चान्द्रायणमथाचरेत्।
देवतानामृषीणाञ्च वेदानाञ्चैव कुत्सनम् ॥ ९८
कृत्वा सम्यक्प्रकुर्व्वीत प्राजापत्यं द्विजोत्तमः।
तैस्तु सम्भाषणं कृत्वा स्नात्वा देवान् समर्च्चयेत् ॥ ९९

स्त्री यदा बालभावेन महापापं करोति हि ।
प्रायश्चित्तं च तस्याः स्यात् पिता तद्व्रतचारिणीम् ॥ १००
उद्वहेदभिरूपां तामन्यथा पतितस्तु सः ।
अपि राजन्यकवधे वार्षिकं ब्राह्मणव्रतम् ।
तस्यान्ते वृषभैकेण सहस्रं गोदानमाचरेत् ॥ १०१

सर्व्वं कृत्वा माषमात्रं दद्यात् सुवर्णरजतताम्रत्रपु-सीसकांस्यायसामद्भिरेव मृत्स्नायुक्ताभस्तेजसाञ्चोच्छिष्टानां भस्मनाद्भिः प्रक्षालनं कनकरजतमणिशङ्खशुक्त्युपलानां वज्रविदलरज्जुचर्म्मणाञ्चाद्भिः शौचमिति ॥

अपि चण्डालश्वपचस्पृष्टे वा विण्मूत्र एव च ।
त्रिरात्रेण विशुद्धिः स्याद्भुक्ताच्छिष्टः षड़ाचरेत् ॥ १०३
पिता मातामहो यस्य अग्रजो वाथ कस्यचित् ।
तपोऽग्निहोत्रमन्त्रेषु न दोषः परिवेदने ॥ १०४
अमावस्यायां दो ब्राह्मणं समुद्दिश्य पितामहम् ।
ब्राह्मणीं स्त्रीं समभ्यर्च्य मुच्यते सर्व्वपातकैः ॥ १०५
अमावास्यां तिथिं प्राप्य यममाराधयेद्भवम् ।
ब्राह्मणान् भोजयित्वा तु सर्व्वपापैः प्रमुच्यते ॥ १०६
कृष्णाष्टम्यां महादेव तथा कृष्णचतुर्द्दश्याम् ।
सम्पूज्य ब्राह्मणमुखैः सर्व्वपापैः प्रमुच्यते ॥ १०७
त्रयोदश्यां तथा रात्रौ सोपहारं त्रिलोचनम् ।
दृष्ट्वेव प्रथमे यामे मुच्यते सर्व्वपातकैः ॥ १०८
सर्व्वत्र दानग्रहणे मुच्यते सोमयागतः ।
मान्त्रा च दक्षिणां गृह्णन् हिरण्य-प्रतिमामपि ॥ १०९
अयुतेनैव गायत्र्या मुच्यते सर्व्वपातकैः ॥ ११०

इत्यौशनसस्मृतौ नवमोऽध्यायः ॥ ९ ॥